



Charisma digest

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editorial

VIEW has experienced a re-birth. It is now CHARISMA DIGEST.

Many were the scholarly and in-depth articles submitted to and published in VIEW. They were enjoyed, appreciated, agreed with or countered by other scholars.

However, the Editorial Board of FGBMFI, after much prayer and consideration, submitted to the International Board of Directors a suggestion that the format of VIEW should be changed to a more comprehensive and representative Digest of opinion.

FGBMFI does not stand on any dogmatic articles of faith. Nor is it composed of trained theologians. It is an international fellowship of Full Gospel laymen, the bulk of whom are businessmen or professional men. That does not indicate a majority of them are not men of letters; but they do not carry theological degrees — and some have made their way up in business only by the grace of God and hard work. There is no denomination or creed — no requirement as to nationality or color. The basic requirement for membership is that a man must truly love the Lord and be desirous of winning souls.

Since FGBMFI is a tremendous, world-wide, active fellowship of businessmen, publishing of a magazine that would even lean toward being restrictive, selective or in any manner dogmatic, would not be truly representative of the fellowship. Yet we wanted to maintain a forum wherein we could present a digest of views and reports on the present Charismatic Outpouring and regarding the mighty works that God is doing all over this world in these latter days.

The format of CHARISMA DIGEST is such that it will include the deeply scholarly, but not exclude a digest of other reports from around the world.

We have had many blessed letters from VIEW readers, which have warmed the heart of the Editor. It is our prayer that CHARISMA DIGEST will prove as great a blessing to our readers. We send it forth with prayer.

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A Catholic Pentecostal Movement



BY EDWARD O'CONNOR, C.S.C.

"I understand that some people in Pittsburgh have received the gift of tongues." With that innocuous introduction, a young graduate student at the University of Notre Dame began a story that was to get more surprising at each step. He proceeded to tell how this gift of tongues had been brought from Pittsburgh to South Bend; he himself had witnessed it in action. As I listened, intrigued, I began to suspect, from his somewhat embarrassed allusions — and finally to realize for sure — that my friend himself was one of those who had received the gift.

Even for a priest who has seen some surprising things in the course of his ministry, it is not easy to take in stride the announcement that a close friend whom you have known for several years, who has even been a student in your classes, has received the gift of tongues! And there was still more to come: About six other students were also present at this conversation, and most of them had also received the gift. I was almost the only one in the group who had not received it!

That was March 14 of this year. Since that time, things have advanced

rapidly, and people are beginning to speak of the Catholic Pentecostal movement in Pittsburgh, South Bend, Lansing and other places where it is germinating. The name has been given to it because of resemblances to the Pentecostal movement which has been developing in the Protestant churches for 60 years, now reputed to be the fastest-growing movement in the Protestant world. However, there has not yet been any opportunity to carefully compare Catholic Pentecostalism with its Protestant homonym so as to determine exactly the relation between them; hence it would be quite unjust to prejudge the one solely on the ground of its being called by the same name as the other. The remarks that follow refer solely (except when otherwise indicated) to the movement that has appeared at the University of Notre Dame and its environs.

It gets the name "Pentecostal" because so many people in the movement seem to have experienced the presence and power of the Holy Spirit as the Apostles did on the first Pentecost, and in particular the gift of tongues. However, the manifestations of the Spirit vary considerably from one person to another. A more appropriate

biblical reference would probably be John 14:16-17, in which Christ, the night before He died, promised His disciples: "I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of Truth whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you and be in you." The Pentecostal movement is characterized above all by the confident belief that Christ does indeed keep this promise.

The key to the movement is the prayer meeting, at which a group of people gather together to pray and invoke the Holy Spirit. There is no fixed form for these meetings and they are not planned in advance; their essence is freedom, and each participant is encouraged to say to the group whatever he feels prompted to. Nevertheless, there is a vague sort of pattern that has, *de facto*, begun to take shape. At a typical meeting, some people may testify to what the Lord has done for them, others will read a text of Scripture and others offer a spontaneous prayer. Many simply comment on a text that has been read or the remarks that have been made by someone else. This very free exchange of reflections never becomes an argument or even a discussion, but is more like a freely moving group meditation. From time to time, all will join enthusiastically in a hymn — usually a Negro spiritual or folk song — accompanied whenever possible with guitars.

Frequently there are intervals of a minute or two in which each one prays and meditates in silence. Sometimes one person will pray aloud for the group. When all pray together they use the Our Father with special predilection. Once in a while all engage in spontaneous prayer aloud together.

When telling of the work of the Spirit in their lives, they speak in a simple, unemotional, matter-of-fact tone that inspires respect for its sincerity and conviction. Even casual and

skeptical visitors frequently express admiration for the faith with which these people speak of God and address themselves to Him. It is this lively faith above all that characterizes these meetings. One visitor (the superior general of a Belgian religious community) remarked, "I saw nothing new in that meeting; it was just the Gospel. But where most Christians treat the Gospel as a story about some other age, these people read it as a message addressed to themselves. It is simple faith; but we are so complicated today, we can't understand simple things."

Because of their simple, lively faith, the Pentecostals are sometimes accused of fundamentalism. In fact, however, many of them are well acquainted with modern critical biblical scholarship, and one is even a professional exegete of national reputation. Moreover, the general intellectual level of the group is remarkably high. It includes four university or college professors (in theology, philosophy and physics), several people who have advanced degrees or are working towards them, and a large number of undergraduates — many of whom rank very high in their classes. In their theology and social thought, they differ immensely from one another. There are liberals and conservatives and various blends of the two, with liberal tendencies somewhat predominant. And besides these "intellectuals," there are several businessmen and workmen and their wives, all of whom fit into the group harmoniously.

It is often noted with amazement that people of such different cultural backgrounds and intellectual viewpoints — people who, in some cases, could scarcely tolerate one another before — have been brought together by this movement into a deep spiritual union with one another such as they had not known previously even with their friends.

The faith that inspires the prayer meetings does not make them lugubrious. They are filled with joy and

gaiety; people laugh readily at one another and at themselves. Although many of those who come are frequently strangers, there quickly develops a sense of fellowship and communion among them.

Even people who dislike ordinary meetings and social gatherings find that they can attend these meetings without weariness. It is the spirit of peace and joy and communion, and — more profoundly — the almost palpable sense of the presence of God pervading these meetings, that explain this amazing fact. One skeptical visitor, announcing himself as a psychologist, declared, "I don't believe in this Holy Spirit business at all, and I sure don't understand what is going on here; but whatever it is, it's good." More often, people recall the promise of Christ: "Where two or three of you are gathered together in my name, there am I in your midst" (Matt. 18:20).

Although spontaneous and unorganized, the meetings are not in any respect wild or chaotic. They go along quietly, each person waiting for others to finish before he speaks. There is never any shouting or gesticulating of the "Holy Roller" type. Protestant observers note that these meetings tend to be much less emotional and demonstrative than theirs. The frequent exclamation of "Amen" and "Hallelujah" so characteristic of Protestant reunions are seldom heard at these. Similarly, not nearly so much emphasis is placed on the gift of tongues as among the Protestant Pentecostals. On the other hand, the hymns that have become most popular at these meetings tend to be much livelier than the slow, sentimental ones dear to the Protestants.

Towards the end of each meeting, there is usually an informal ceremony in which anyone who wishes is prayed over. Several others gather around him, and after praying silently for a few moments and ordering all evil spirits to depart in the name of the Lord Jesus, they pray that the Holy

Spirit may fill this person with His gifts. Usually they lay their hands on his head as a symbol of blessing, and those who can pray in tongues.

Occasionally, the one who is prayed over begins at once to speak in tongues himself. Sometimes, with or without any external manifestation, he is suddenly engulfed with a keen realization of the love of God, or a deep peace in the awareness of His presence. It is unusual, however, for such effects to occur at once. They may take place a day or two later, or at another prayer meeting. Frequently, there is only a delicate joy and peace that grows gradually, that does not even become conscious until after it has been present for a considerable time.

The gift of tongues is the effect which, unfortunately, tends to attract most attention because of its spectacular character. It is not exactly like the gift which the Apostles received on Pentecost, when they preached in their own language but were understood in other languages by foreigners. The gift which generally appears in the prayer meetings is rather like that of I Corinthians 14: It is a mode of prayer, not a means of communication. The one who speaks in tongues addresses God, not his fellowmen. What he says is ordinarily not understood either by those around him or even by himself. If someone happens to be present who knows the language used, he will be able to understand it, of course; but that is quite accidental. Some people not only speak in tongues but even sing — usually in a strange chant unlike any familiar to our Western culture.

The one who speaks in tongues is aware that he is praying to God or praising Him, but not of the exact meaning of what he says. He speaks according to the prompting or guidance of a force within him that does not come from himself; yet he is conscious that he himself does the speaking, and he remains free to begin and quit when he sees fit. There is nothing ecstatic about the experience. The sub-

ject is perfectly calm and in full command of his senses; he is aware of what he is doing and of what goes on around him. Frequently he is engaged in a normal, rational conversation immediately before and after the speaking in tongues.

It is often asked what is the sense or value of praying in strange tongues? A full discussion of this question would take more space than is available here. It is enough to note that those who have received the gift find that it has helped their entire prayer life; but they also insist that this somewhat flamboyant gift is secondary in importance compared with the other effects the Holy Spirit has on their lives.

The most evident and frequent of these has been an appreciation of Sacred Scripture. Almost all of those who have had the Pentecostal experience have found arising in themselves a love of Scripture such as one rarely finds in priests or religious, let alone college students. They read it eagerly, not as scholars engrossed in a fascinating study, but as souls hungry for the Word of God, devouring and savoring every word of it. In times of need and moments of decision, they turn to it in search of light and strength, often coming upon texts strikingly appropriate to their needs. They remember passages that have struck them, and cite them with a familiarity amazing to priests who, after years of study and meditation, have not acquired as deep a penetration of Scripture as some of these young people have received in a few months.

One college student, after receiving the "baptism of the Holy Spirit," as it is sometimes called (Acts 1:5), experienced such a keen desire to read the Bible that he spent two hours a day at it for the following week, and has continued to read an hour a day for the two months that have since elapsed. A woman who — after a period of great anguish — had been filled by the Holy Spirit with great peace of soul tells how she sat down to read

the Bible the next morning as soon as her husband and children had left for work and for school. It had long been her habit to read one chapter every day, but this day she continued right on reading until it was time to prepare supper. She stopped only long enough to do the most indispensable household chores, and even thanked God that the telephone did not ring all that day to cause a new interruption.

An even more profound effect of the Holy Spirit's action is that God becomes much more real and meaningful for these people. They experience a truly personal love of Him; He ceases to be just a principle by which to regulate their lives.

Many of these people have been very energetic in the service of their fellow man before encountering the Holy Spirit, but now they realize that for them God had been, as it were, dissolved into their neighbor. They did not know Him except in their fellow creatures. Now they have discovered Him in Himself, and have realized that He can and must be known and loved in Himself, and more than all others.

Consequently, their prayer life is deepened and enlivened. They no longer find prayer simply a burden; they are drawn to it and feel the need of it. They spend a long time at it, often just remaining in silent adoration before the Blessed Sacrament, needing no books or other help. One college girl declares, "I used to feel good after I prayed, the way you do when you have done what you should. But now I feel good *while* I pray."

The mood of their prayer has also been affected. They are inclined spontaneously to praise God, something which many of them had never done before. It is a familiar fact that the average Christian, even if he is fairly devout, usually spends most of his prayer asking for things he needs. In exceptional moments, perhaps, he thanks God for favors received. But simply to praise God because of His

glory, and to do so by a spontaneous and joyous inclination, is ordinarily the mark of someone well advanced in the life of prayer. In the Pentecostal movement, the exclamation "praise God" is so common it is almost a trademark.

The prayer of these Pentecostals turns with predilection to God as Father. Whereas the average Catholic piety is addressed almost exclusively towards Christ, these people — without abandoning prayer to Christ — find themselves instinctively turning *with Christ* to the Father, whom they love to address by this name. This accords with Christ's own instructions, "If you ask the Father anything in my name, he will give it to you. Hitherto you have not asked anything in my name. Ask, and you shall receive, that your joy may be full" (John 16:23-24). Likewise, St. Paul taught that one of the effects of the Holy Spirit would be to teach us to pray in the spirit of sons (Romans 8:14-17).

However, this new dimension of interiority has not had the effect of making people indifferent to their neighbor, but just the contrary. Most of the leaders in the movement are actively engaged in some form of social or apostolic action, such as CCD teaching, conducting cursillos and their offshoots the "Antioch weekends," counseling freshmen, tutoring underprivileged children, assisting migrant Mexican workers, promoting YCS, working to improve the hall system at the University and so forth. They were engaged in these activities before, and the Pentecostal movement has made them even more compassionate, generous and persevering than they were. Two students, one a boy and the other a girl, have declared in almost identical terms that their love for others used to be merely a kind of humanitarian impulse, but that now they have discovered how to love men as brothers in Christ.

On the other hand, several members of the movement were not outgoing or socially conscious at all. They tended

to be introverted, out of timidity or hostility or bitterness, shut up within their own universe. But the Holy Spirit has released them from their solitary confinement and introduced them to the joy of communion with others which they had seldom if ever known before. One sophomore declares that he used to smile only about twice a semester, and his classmates confirm that this is hardly an exaggeration. Another had been for months in a state of great interior anguish, oppressed by the thought of the role the Cross played in mankind's redemption. Both of these students have now become cheerful and friendly. Several who had been too shy to speak in public are now willing to stand up before any crowd and testify to their faith.

There are people who had been troubled for months or even years with grave temptations or tenacious psychological problems, and found themselves suddenly set free by the "baptism of the Spirit." In some instances, the problems seem to have been solved completely; in others, only partially. In some, the solution seems to have been permanent; in others, the problems returned. But even in the cases of partial or temporary healing, the respite given seems to have aroused new hope and courage for the struggle still to be waged.

Still others who have been blessed by the Spirit had been living a normally healthy and happy Christian life before; now they speak of having found new depths of meaning and happiness in their lives. "The Holy Spirit did not bring about any spectacular change in our life," declares one young wife. "He simply transformed everything."

But whatever other particular effects may have occurred, peace and joy seem to have been received by all, almost without exception, of those who have been touched by the Spirit. These two terms rise almost unfailingly to the lips of anyone who gives testi-

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Christian Glossolalia through the Centuries

BY ROBERT F. RICE

Only a century ago, Horace Bushnell wrote: "What then . . . has become of these miracles, these tongues, gifts of healing, prophecies? . . . If these were once facts, why should they not be now? . . . Does a fact become rational and possible by being carried back into other centuries of time?"¹

Then, going beyond the question, Bushnell gives evidence for miracles and "these tongues" as realities in his own day. Time seems to either dim or glamorize the facts of history, but even so, current happenings are often better understood in the perspective of the related past. Man himself makes history; he is not changed by history. Spiritual phenomena appearing in the Church through the centuries, reflect a degree of understanding and light on identical phenomena in our own age.

Although miracles, tongues, and gifts of healing may be better accounted for and documented in our own twentieth century than in any other century or age of Christendom — in a generation burgeoning with mechanical, electrical and atomic power, let

us consider a phase of spiritual power and its manifestations through 2,000 years to our own dramatic era. What is the historical background of Christian glossolalia, and is it relevant to the widespread and multiplying evidences of glossolalia which we see in every branch of Christendom in the United States today?

Compared with the limited past chapters of glossolalic manifestations which have evidently had little effect on main stream Christianity, the Pentecostal movement of the twentieth century, and the currently orbiting denominational charismatic awakening actually and potentially have very real portent for the Body of Christ in our universe, with its compounding knowledge of the various sciences and related power. At best, church history provides us with only brief glimpses of glossolalic manifestations. This particular phenomenon, apart from a Christian context, is abundantly recorded in secular, religious, and social history. As in all Christian manifestations of spiritual import, there are demonic counterfeits. Glossolalia, along with conversion, miracles, healing, and

other spiritual gifts — is no exception. But our purpose here is to look briefly at the manifestation of speaking in an unknown tongue as we find such in the history of the church, following the New Testament period to the present day.

Ireanaeus (130-202 A.D.) seems to be the first of the Ante-Nicene fathers to specifically mention glossolalia. This Greek bishop of Lyons said:

In like manner we do also (now) hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kind of languages and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, whom also the apostle terms "spiritual." . . .²

The Latin church father, *Tertullian* (160-220), writing against Marcion, said:

Let Marcion then exhibit, as gifts of his god, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer — only let it be by the Spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him. . . . Now all these signs (or spiritual gifts) are forthcoming from my side without any difficulty, and they agree, too, with the rules, and the dispensations, and the instructions of the Creator. . . .³

In endorsing the Montanists and at least a partial and evident misuse of the power inherent in spiritual gifts including glossolalia, perhaps Tertullian went too far. But that there was to some extent a scriptural use of the gift of glossolalia at this time there is little doubt.

St. Pachomius (292-346), the Egyptian founder of the first Christian monastery, is said to have enjoyed the use of the Greek and Latin languages which he sometimes miraculously spoke, having never learned them.

This gift was given to him at times after special prayer, for the power to meet an immediate need.⁴

The history of the *Waldenses* in the 12th and 13th centuries, reveals not only a devotion to Bible reading and a desire to follow the primitive purity of the New Testament church, but also that both healing and speaking in unknown languages were experienced from time to time in their midst.⁵

Concerning the Spanish founder of the order of Dominicans, *St. Dominic* (1170-1221), it is related in chapter two of the second book of the life of this saint, that going from Toulon to Paris and having arrived at Pierre d'Amont, he passed the night in prayer at the Notre Dame Church with his traveling companion brother Bertrand.

The next morning, as they went on their way together, they encountered some Germans who were traveling like them. These . . . joined themselves to them . . . and had all manner of respect for them. The fourth day, the saint, sighing, said to his companion, "Brother, I truly reproach myself for receiving temporal gifts from these strangers, and for not occupying ourselves with their eternal interests. If you wish it, we will go kneel down and pray God that He teaches us their language, for we are not able to announce to them the Lord Jesus." He set himself then to prayer, and commenced immediately to speak German to the great astonishment of these strangers and, for four days more, he discoursed with them concerning the Lord Jesus. When they arrived at Orleans, the Germans, quitting them, commended themselves to their prayers. The same thing came to the saint at another time under similar circumstances.⁶

Biographers of *Vincent Ferrer* (1350-1419), also a Spaniard and who became a Dominican, say that he "was endowed with the gift of tongues, an opinion supported by Nicholas Clemangis, a doctor of the University of Paris, who had heard him preach."⁷

The colorful and great Jesuit mis-

sionary, *Francis Xavier* (1506-1552) is referred to with these words:

When the Holy Man first penetrated into the inland provinces of the Indians, being wholly ignorant of the language of the people, he could baptize only children and serve the sick, who by signs could signify what they wanted, as he wrote to F. Monsilla. Whilst he exercised his zeal in Travancore, God first communicated to him the gift of tongues, according to the relation of a young Portuguese of Coimbra, named Vaz, who attended him on many of his journeys. He spoke very well the language of those barbarians without having learned it, and had no need of an interpreter when he instructed them.

The gift of tongues was a transient favor. At Amanguchi, God restored to St. Francis the gift of tongues; for he often preached to the Chinese merchants, who traded there, in their mother-tongue, which he never learned.

Further indication of the transient nature of the gift, is seen in Xavier's letters, where he constantly dwells upon his difficulties with the various languages of the different tribes among whom he went.⁸

Louis Bertrand (1526-1581), was also believed to have the same gift as Xavier. For his work among Indians in the western hemisphere, it is asserted "that to facilitate the work of converting the natives to God, the apostle was miraculously endowed with the gift of tongues."⁹

In his own day, *John Calvin* (1509-1564), wrote in his COMMENT ON THE EPISTLES TO PAUL THE APOSTLE TO THE CORINTHIANS:

... there are at present great theologians, who declaim against them with furious zeal. As it is certain, that the Holy Spirit has here honored the use of tongues with never-dying

praise, we may very readily gather, what is the kind of spirit that actuates those reformers, who level as many reproaches as they can against the pursuit of them.¹⁰

This particular comment is in reference to a verse in I Corinthians, chapter 14: "I would that ye all spake with tongues. . . ." This is not to imply, of course, that John Calvin himself ever spoke in tongues.

John Howie, in his book THE SCOTS WORTHIES; gives us intimate accounts of the early Scottish reformers, some of whom in their ministry parallel the greatest miracles of the Book of Acts. *John Welch*, born in 1570, though at the beginning of his life a thief and ne'er-do-well, entered upon "ministerial exercises, preaching once every day, and praying the third part of the time."¹¹ His ministry in Edinburgh Castle, is as amazing as that of the New Testament apostles. Of Welch's devotional life, Howie writes:

An honest minister, who was Welch's parishioner many a day, said that, "one night as he watched in his garden very late, and some friends waiting upon him in his house, and wearying because of his long stay, one of them chanced to open a window towards the place where he walked, and saw clearly a strange light surround him, and heard him speak strange words about his spiritual joy."¹¹

Horace Bushnell comments:

Whoever has read that Christian classic, THE SCOTS WORTHIES, has followed a stream of prophecies, and healings, and visible judgments, and specific answers to prayer, and discernments of spirits, corresponding at all points, with the gifts and wonders of the apostolic age. This book of Howie . . . is published by one of the largest and most conservative bodies of Christians in our country. Do we like miracles and supernatural wonders so far off, that we need not or that we cannot believe them?¹²

In 1685, Louis XIV of France revoked the Edict of Nantes. The

Robert F. Rice: Presbyterian missionary to Korea on leave. B.A. Center College, B.D. Th.M. Princeton Seminary. Ph.D. Temple University.

Huguenots in thousands fled the country, and other thousands were sent to the stake or hunted out by the King's dragonnades. The mountains of Cevennes in southern France provided a refuge for these persecuted people to whom miraculous spiritual gifts were given: tongues and interpretation of tongues, healings, prophecy and discerning of spirits. The eyes of all Europe were turned to the "*little Prophets*" or "*French Prophets*" of the Cevennes. According to Marion:

The persons who had received the inspiration, directly abandoned every kind of licentiousness and vanity. Some who had led a debauched life, first became steady and pious, and everyone who frequented their society became better behaved, and led an exemplary life . . . a contempt for the world, charity, internal consolation, hope, and an unleavened joy of heart.¹³

Like the Maccabees fighting for their homeland against the combined armies of Rome, the Camisards with Psalm 68 as their battle hymn were more than a match for Marshall Montreuil. He was replaced by Marshal Villors, who attempted by diplomacy what arms could not accomplish. It was decided to permit liberty of conscience and worship. Prophets went from the Cevennes to England, Holland and Germany. At Wetterau, near Frankfort-on-Main, led by a Wurtemberg pastor named Gruber, they were called "the inspired ones of the Wetterau."¹⁴

By 1731, among the Catholic of Jansenist population in Paris, the gifts of healing, tongues, discerning of spirits, and prophecy, had brought on persecution at the hands of the Jesuits. The *Jansenists* believed, with the Camisards, their organs of speech to be controlled by a superior power.

Led by *George Fox* (1624-1691), the Quakers or Friends claimed the continuance of the original gifts of the Spirit in the apostolic age. At least in their early years, Schaff lists them among those acquainted with the phenomenon of speaking in tongues.¹⁵

The Shakers, a more violently emotional sect, originated in England in 1747, coming to the United States in 1774. A type of glossolalia was prominent among them, the founder of this group, Mother Ann Lee, being most proficient in the exercise of this gift. She was brought before clergy of the Church of England, noted linguists of their day. Accused of blasphemy for claiming to speak with tongues, her examiners found she could neither read nor write. According to the records of her followers, when the power of God fell upon her, the gift of tongues was imparted. She then talked with these men, as they testified, in seventy-two different languages, speaking many of them better than they had heard them spoken before. After the examination, they advised her persecutors to leave her alone.

In a study of the life of *John Wesley*, (1703-1791), Marjorie Bowen writes:

What so impressed and encouraged John Wesley and his followers, what so shocked, startled, and bewildered his contemporaries, is no mystery to the modern psychologist, to whom it is known as glossolalia, or "speaking with tongues," for long supposed to represent divine inspiration. . . . After Paul laid his hands upon them "they spoke with tongues and prophesied," and such displays . . . had accompanied all the revivals of the faith and all the persecution of the martyrs. It is no wonder then, that John Wesley refused to listen to the scepticism of Charles or to the reproaches of his opponents, and continued to note down with interest . . . the extraordinary effects that he was able to produce in those who came to listen to him preach.¹⁶

In his own writings, John Wesley does not disparage but rather affirms speaking in tongues along with other spiritual gifts, saying that they are for his day and that the only reason for their scarcity is that Christians have become heathen again with only a dead form left.¹⁷ In the diary of

Thomas Walsh, one of Wesley's foremost preachers, March 8, 1750: "This morning the Lord gave me a language that I knew not of, raising my soul to Him in a wonderful manner."¹⁸

Between the years 1829 and 1833, *The Morning Watch*, a quarterly journal on prophecy and theology was published by James Nisbet in London for a movement centered around a Presbyterian minister, the Rev. Edward Irving. The "Irvingites," after being turned out of their respective churches, established the Catholic Apostolic Church which, of all groups before the twentieth century, was closest in characteristics to the Pentecostal movement of our day. Meanwhile, in 1830 at Saltcoats on the west coast of Scotland, the brothers James and George MacDonald, were filled with the Holy Spirit and began speaking in an unknown tongue and prophesying. Mary Campbell of Gareloch was added to the growing number in Scotland, Port Glasgow and elsewhere, who received a like experience. *The Morning Watch* (4,000 pages in its total of seven volumes), referring to the MacDonalds, Mary Campbell, and others in Scotland, said: "They have received a blessing, and they thank their God for it, and ascribe the glory to Him; they attempt to found no new doctrines, nor do they set up any new worship."¹⁹

In London, writing on the gifts of the Spirit, Irving taught: "The tongue is but the sign and manifestation to the unbeliever: to the believer it is a means of grace, for the end of edifying himself, that he may edify the whole body of the saints."²⁰ And again:

No one in our church could say the person speaking is mad, because he doth not utter, perhaps, more than two minutes or one minute in tongues, and then he begins to prophesy in English for the edification, exhortation, and comfort of all. The one is the sign of inspiration that it is the power of the Spirit, the other is the thing which the Spirit would give for

the edification of the church. . . .²¹

But the Irvingite movement made the fatal mistake of becoming ingrown, and evidenced no missionary passion or outreach that has so characterized the Pentecostal movement of the twentieth century. Today there is only a minute remnant of what might have been a strong and continuing denomination.

From a book written in 1876 by Robert Boyd of Chicago, this unusual word describes a part of one of the Moody and Sankey revivals in Great Britain: "On the following Sunday night, when I got to the rooms of the Y.M.C.A., I found the meeting on fire. The young men were speaking with tongues and prophesying. What on earth did it all mean? Only that Moody had been addressing them that afternoon."²²

Glossolalia was known in the Russian and Armenian revivals. G. F. Atter writes:

It will surprise many to learn that Pentecost fell in Russia over 100 years ago; and that Russians took the message to Armenia about 80 years ago. People were filled with the Spirit. Prophecies were given by ignorant peasants, foretelling of the time when peace would be taken from the earth, and that the Armenians were to flee to a foreign land for safety.

There were numbers of Pentecostal Armenians in 1900 who, not knowing anything about Pentecost in other lands, began to flee to America. By 1912 most of them had escaped. When the Pentecostal Revival broke in Los Angeles in 1906, they recognized it as being the same experience as they had received in Armenia.²³

Mrs. Michael Baxter, in 1885 at an international conference in England, related her preaching for thirty-five minutes in the unfamiliar German language. Well understood, one soul was converted. This widow of Michael Baxter, founder of the *Christian Herald* in London and New York, continues: "After that, He led me to speak almost every day, and often

twice a day to hundreds of people, although when I went into a shop I could not make myself understood, nor could I understand the people."²⁴

Dr. F. B. Meyer spoke of Baptist churches in Estonia, both village and city churches, where tongues and interpretation were frequent during his visit. These were quite ordinary people until they were uplifted and spoke and interpreted with fluency and refinement.

Before the turn of the century in Norway, a remarkable revival saw many Norwegian people filled with the Spirit and speaking in tongues.

Coming to our own twentieth century, even the revival in Wales produced some examples of glossolalia. The *Yorkshire Post*, December 27, 1904, says:

Now comes the remarkable — the most remarkable — feature of the present revival. These young Welshmen and Welsh women, who know little or no Welsh and who certainly cannot carry on a sustained conversation in their parents' tongue, and who are supposed to have derived little or no benefit from the Welsh services, now, under the influence of the revival, voluntarily take part in public prayer — but the language is almost always not the familiar English, but the unknown. . . . Welsh Biblical phrases, and the peculiar idiomatic expression connected with a Welsh prayer which they never used before, and which they were supposed hitherto not to be able to understand, trip off their tongues with an ease and an aptness which might be supposed to indicate long and familiar usage."²⁵

The traditional Pentecostal movement of the twentieth century, from cool and complete ostracism, to passionate burnings and shootings — had a difficult entree into American Protestantism. In its incipient years, leaders by the hundreds, primarily Methodists and Baptists relieved of their church membership, were hailed into civil courts. Gospel tents were cut down and destroyed, churches dyna-

mited, homes burned, and some committed for long years in penitentiaries for their faith. Many were physically abused and one of the earliest leaders in the movement, John W. Buckalew, was shot seven times, the last time fatally. An early Pentecostal diary preserves a typical recording:

1901, May 30, 12 Noon. Just closed our regular midweek prayer service. God met us and blessed our souls, and gave us real prevailing prayers in the Holy Ghost. . . . God has been supplying us with food in His own miraculous way. . . . Praise God for victory and a spirit of perseverance. We are not free from trials and tests of faith hardly a moment, but God giveth grace to overcome.

This "spirit of perseverance" and "grace to overcome" has been used of God to swell the ranks of traditional Pentecost from mere handfuls at the turn of the century, to a constituency today of about two million in the United States alone. Not without mistakes, early excesses and human misjudgments of which they are now generally cognizant; this movement is not only widely accepted, but continues to be the fastest growing segment of Protestant America. Their admitted danger is no longer utter ostracism, but rather the increasing danger of an inner status quo. It is interesting to note, in view of their past history, that the first official meeting between leaders of a Pentecostal denomination with leaders of a traditional Protestant denomination in the United States, took place in 1962. Initiated by the public relations representative of the Assemblies of God, his proposal was received enthusiastically by the editor of an Episcopal weekly and relayed to church officials who appointed a committee. Thus two ends of the ecclesiastical spectrum, the Protestant Episcopal Church and the Assemblies of God, found that they were "able to learn from each other about Christian faith and life."

To evangelize the entire world, is the divine purpose of the Pentecostal

movement of this century.²⁶ Glossolalia may be their best known trademark, but evangelism and new life in the Spirit is their continuing goal. Pentecost today has grown to phenomenal proportions. No stranger to persecution, in Russia as well as other communist dominated countries, Pentecost is an entity to be increasingly reckoned with.

The history of the modern Pentecostal movement, with the attendant glossolalia, has been aptly presented only in recent years.

Rev. Donald Gee of England, Chairman of the Pentecostal World Conference, and the Rev. David J. du Plessis, have presented the most conservative recent treatments of glossolalia and spiritual gifts in their respective short books.²⁷

The best expose of non-Christian glossolalia which purports to be Christian, is given by Raphael Gasson of England, a former active spiritualist medium.²⁹

Dr. L. M. Vivier of South Africa has prepared an extensive doctoral dissertation on glossolalia, for the Degree of Doctor of Medicine in the Department of Psychiatry and Mental Hygiene in the University of Witwatersrand. This covers Biblical, historical, and psychological areas. As a practicing psychiatrist, Dr. Vivier has prepared a very valuable work, the microfilm which is now available through Professor Raymond P. Morris at the Yale Divinity School.

Today the charismatic awakening that is appearing in all of the historic church groups, with many and varied manifestations of glossolalia, presents a sweeping ongoingness to the careful observer. *Trinity* magazine from its Episcopalian background, and the Full Gospel Business Men's *Voice* magazine, have both converged to reporting openly and unbiasedly on this new revival which began imperceptibly shortly after the mid-century mark—and as of 1963, ranked 5th in religious news importance. *Christian Life* magazine continues to carry articles on the

Charismatic Revival from time to time.

Now throughout the world, Christian glossolalia and the gifts of the Spirit, are finding a home in traditional historic churches. God's Spirit is proving Himself no respecter of either denominations or individuals. Even the Roman Catholics and Greek Orthodox are coming in for a share. Historic church groups in England, Germany, Holland and France are not strangers to glossolalia.

In the current charismatic awakening among the historic churches, Dr. Otto Piper, Professor Emeritus of Princeton Theological Seminary, sees "personal initiative strengthened again, bringing an emphasis on what is specifically Christian in Christianity." The "frustration in the organization of the church" on the one hand, and a "rigid Biblicism that builds up systems" on the other — has been superseded with an emphasis on the "Holy Spirit in reference to Scripture — today."

Referring to the question of why tongues today? — Dr. Piper said: "In our day the individual is so depersonalized that some kind of liberation of the individual is necessary. . . . In the past, with no mass society as we have today, it was easier for the Holy Spirit to push right through to the individual."

Indigenous charismatic groups, some using the name Pentecostal and some refusing it — but with glossolalia in their midst just the same — may be found in very large numbers in Latin America, Africa, Indonesia, and Japan; not to rule out other possible areas.

At a question period with students of Princeton Theological Seminary following one of his 1962 Fall Mission lectures at the Seminary, Dr. John A. Mackay was asked: "What is the dynamic that accounts for the dynamic in the Pentecostals . . . ?" Dr. Mackay's answer to the Seminarian: "What we've got to recognize is that many Christians do speak in and have

the gift of tongues. . . . One can't escape that many people have it and that it has changed their whole experience. It can contribute redemptively to a dynamic Christianity. . . . There is no place for dogmatism here." At this same gathering, Dr. Mackay brought to the students' attention the poetic comment by T. S. Eliot that we are "consumed by either fire or fire" either the fire of the flesh or the fire of the Spirit.

God's Spirit is on the move today, and speaking in an unknown language under the influence of the Holy Spirit is a very real indication of the Spirit's presence, whatever our individual preferences or dislikes as concerns the manifestations. It is no exaggeration to categorically state that absolutely nothing like this present day movement of the Holy Spirit — traditional Pentecost, the recent Charismatic Revival, and indigenous groups throughout the world where glossolalia is manifested — that nothing like this has occurred before in the history of the Christian church.

This present global effusion of the Holy Spirit should bring advances not only in witness but also in doctrine and theology. Today's moving of the Spirit upon the troubled waters of our darkening world, is a challenge to every Christian and every local church.

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A Critical Analysis

BY HENRI NOUWEN



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Since the Pentecostal movement has become a vivid reality at Notre Dame, many active participants, as well as distant observers, have asked, "Is this healthy or dangerous, something to be encouraged or something to be avoided?"

Various students who experienced the gift of tongues, who felt the Real Presence of the Holy Spirit and for whom a new world of feelings has opened itself, expressed their change: "It is a tremendous experience. It is new, unique, full of joy and peace — I am different, that is for sure — only he who surrendered can really understand what I am talking about. Many problems I have long been struggling with just seemed to vanish, became like an empty shell falling off. Heavy burdens became feather-light things; hostile attitudes converted to deep sympathy. People whom I feared are my friends now. Those whom I hated I can love, those who were managers are partners. I know with a deep certainty that God has spoken to me in a new way."

But sometimes the same students will tell you the other side of their feelings: "I wonder if it is all real, if it is really me. It is like another

world which is not mine; and so overwhelming that it seems unreal. Once in a while, after a prayer meeting when I am by myself, I feel lonesome and depressed. Will it last? Perhaps it is just for a short time and then my problems will come back. I wonder if it is really good for me."

The same ambivalence is expressed by outsiders. They see people pray, sing, and read together; they see their happiness, joy, and new convictions; but they wonder how real or healthy it is. And since this is all so close, it seems very difficult to find the distance to understand without falling into a fanatic rejection and ridicule on the one hand or an uncritical enthusiasm on the other.

This article is an attempt to clarify certain issues and to be of some help in an honest evaluation. We will use, besides my own observations and discussions with students, the recent study by Killian McDonnell, O.S.B., "The Ecumenical Significance of the Pentecostal Movement" (*Worship*, December, 1966) and a paper that a Notre Dame junior prepared about the Pentecostalism in South Bend. We will approach the subject from three perspectives.

A HISTORICAL PERSPECTIVE

Although Pentecostalism was originally found among people with a low economic status and closely related with the nonliturgical churches (such as the Assembly of God Church), since 1955 a new wave of Pentecostalism has entered the more prosperous communities, inspired many intellectuals, and established itself in such liturgical Churches as the Lutheran and Episcopalian.

McDonnell, who studies the rising Pentecostalism with a group of anthropologists, is probably the most informed and knowledgeable theologian in this area. Considering it as "the fastest growing movement within the Christian tradition," he asks himself, "How can the Pentecostals with so few means form such apostolic Christians while our liturgies rich in theological content and tradition fail to communicate the urgency of evangelization to the faithful? Do our liturgies develop a sense of community, forming a congregation which acts, prays, listens, sings, and sorrows together, a true community of the redeemed? Have the Roman Catholics become comfortable with the too-oft-extolled beauties of the Roman Liturgy (sobriety, grandeur, clarity, objectivity, lapidary formulations, fixity of form, supranational appeal — the list reads as though drawn up by an enemy) and failed to notice that, in every liturgical instance and in every cultural context, sobriety and objectivity may not be virtues to emphasize, that grandeur amidst poverty may be an indictment, that supranational appeal may, in fact, be a species of Roman liturgical colonialism? . . . Pentecostals are in many lands the fastest-growing Christian denomination. Why? Undoubtedly the answer involves many factors, but this much we know. Our liturgies have failed." And McDonnell even wonders whether "St. Paul would not feel more at home in the free fervor of a Pentecostal meeting than in the organized dullness of our liturgical celebrations."

There is no doubt about one thing. The rapidly growing interest in the Pentecostal prayer meetings at Notre Dame reveals an intensive need, a long-hidden frustration which manifests itself in the sudden breakthrough of a form of behavior which is rather unusual in this community. In the Twenties and Thirties, when Father O'Hara was the prefect of religion, the University was known as a place "where the solid practice of Catholicism could be found," in the words of one priest who has studied the university's history. Father O'Hara had clear-cut and well-defined goals: "Mass, Communion, frequent confessions, devotion to the Blessed Sacrament and to Mary. His methods were novenas in preparation for Christmas, Easter, Mother's Day, and exams. There were processions, hours of adoration, the rosary, first Friday devotions, and all of them were popular. Freshmen arriving on campus were immediately indoctrinated into the system. By means of the *Religious Bulletin*, which was read as much beyond the campus as by the students, O'Hara hammered at student foibles, suggested means for advancing in the spiritual life, gave timely notice of approaching religious events, commented on the spiritual significance of the news of the day, presented points of character development, gave short instructions on ideals, corrected student abuses, and answered difficulties. It was spiritual reading in tabloid form. O'Hara kept statistics on religious practice, published religious surveys and was keenly aware of the tempo and mentality of the student body. He was extremely successful."

Today the picture is completely different. Notre Dame is not a small Roman Catholic college with easy-going students who consider their four years here as a relatively relaxed time with abundant opportunity for prayer, sports, social life and extracurricular activities; rather, it is a very ambitious and competitive institution, desiring to be one of the most outstand-

ing educational centers of the United States. Today, students often look upon their four years as a competitive race in which only the fittest survive. In the educational revolution of the post-Sputnik era, academic excellence became the key word and Notre Dame wanted to attract students not only because it is Catholic, but because it is top-notch. The library sometimes seems higher than the Sacred Heart church.

But competition asks a price. Although most students take the challenge and are able to utilize the new pressures in a useful and often creative way, many do not, and these students often develop an excessive amount of anxiety and tension and experience a painful lonesomeness which they hide beneath the surface of seemingly well-adjusted behavior. The Notre Dame family now counts hundreds of very lonesome men who consider their neighbor more as a rival than as a friend. For many, their roommate is a stranger and their classmate a threat. "Everyone for himself, and God for us all." That seems most safe. Knowledge becomes a weapon by which you stay in school, avoid the Army, win a fellowship, and make a career. And the Church does not always seem to help very much. Going through a time of reevaluation and extreme self-criticism, she offers more questions than answers. Instead of a safe home, she is more a source of deep discomfort for a man who looks for a solid support in a tumbling world.

In this context the Pentecostal movement at Notre Dame very well can be understood as a revival, a rekindling of the devotional Church, or the revenge of a repressed sentiment. Everyone who enters the administration building (under the golden dome of Our Lady) during a Pentecostal meeting is suddenly confronted with all that seems to be at odds with a "typical" Notre Dame man. In the midst of the congregation, students witness how their lonesomeness and

insecurity have been overcome by the gift of the Holy Spirit. He who never had a friend and always felt afraid now feels free to share his deepest thoughts and desires with his fellow man. Long struggles with most embarrassing problems are wiped away by the infusion of God's Spirit. Sadness is changed to joy, restlessness to peace, despair to inner content, and separation to togetherness.

On a campus where people stay relatively distant from each other, the most intimate ideas are shared and the barriers to communication are broken. Where men hardly touch each other, they embrace and hold each other in a free physical contact. They lay hands on each other's heads and shoulders, pray aloud for each other's needs, and let themselves be led by deep spiritual impulses to which they surrender in ecstatic joy and happiness. The new feelings are so great and overpowering that they cannot be caught in human concepts or words, but break through in ecstatic sounds varying in tone and intensity and expressing a prayer of total surrender and praise, saying with Jeremiah, "Ah, Lord, I don't know how to speak." Hands, eyes and mouth express unknown happiness, openness, and joy. Young men move up and down in the pleasant rhythm of biblical songs, or are quiet in a long and contemplative silence. So intense is the exchange that many feel a new, warm intensity pervading their whole persons. Their hands radiate new power and a soft and tender breeze touches their skins. Joy and happiness may break through in tears and sweat, and the intensity of the prayer may lead to a happy and satisfying experience of physical exhaustion caused by total surrender.

The Spirit has come. He who asks will receive and feel that God is not a strange God. He will taste again

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His sweetness, hear His internal call, and be able to love Him with his whole person, body and soul, without any reservation.

A PSYCHOLOGICAL PERSPECTIVE

How can we evaluate this new movement? We can understand it as a revival of the devotional Church and as a reaction of a repressed religious sentiment in a cool and competitive world. But is it healthy or sick? Does it cure or make wounds? It is very difficult to give a straight answer, but perhaps some considerations may be of help.

DOES IT HEAL OR HURT? There is no doubt that many people who surrendered to the experience get a tremendous and often very sudden relief from their mental and spiritual pains. Problems they have been struggling with for years are wiped away in a moment and lose their unbearable weight. The questions are: Are they cured or covered? Is the real human conflict resolved or "snowed under" by the overwhelming power of a new experience?

We know that electroshock, an artificially induced emotional experience, can cover a depression for many years but does not cure it. It may make us forget our problems for some years, but, in fact, it delays the process of cure by not using the human qualities to heal. One might wonder if the miraculous effect of the Pentecostal experience is not in a certain way like a shock treatment. If a young man or woman suddenly feels redeemed from deep mental suffering, they might, in fact, paralyze their internal human assets to overcome their problem, and when the pains recur later on they might be more discouraged than before.

If we use sleeping pills, we certainly will fall asleep but, at the same time, we can kill our own capacities to find physical rest and become quite dependent on these external forces. And, if the Pentecostal experience in many cases gives this sudden freedom, sudden friendship, sudden happiness and

joy, we might prevent the gradual development of our internal capacities to develop meaningful, lasting friendship, to enjoy happiness, and to tolerate frustrations. Many people who have had deep, internal religious experiences (during retreats, cursillos, novitiates, etc.) all can witness to the fact that they relieved many pains for a while, but that the real test came later when there were no feelings to depend on, no experiences to count on. The task lies in the desert where God is not feelable and naked faith is all we have.

For some, the Pentecostal experience might take away (even permanently) certain real problems, but it is very doubtful that it will cure deep mental suffering. It might only cover it up and delay the attempt for a real cure.

CAN IT BE DANGEROUS? For many people, perhaps even for most, it hardly seems to be dangerous. It might be even beneficial to a certain extent, especially for those who through retreats, cursillos and other religious practices have become exposed to the inner feelings that are in line with the Pentecostal experience. But for some it is dangerous — very dangerous.

First of all, for those who are not prepared, every inducement of a strong emotion can break and do serious harm. The Christian tradition has been deeply convinced of the importance of preparation. Christ did not come to this world before a long preparation of His people. We do not celebrate Christmas without Advent, nor Easter without Lent. And St. Paul distinguishes between Christians who still need spiritual milk and those who are ready for solid food. The whole mystical tradition stresses the need for purification in order to enter into intimacy with God and the danger of unprepared exposure to divine powers.

During the last couple of weeks at Notre Dame several students showed remarkable signs of anxiety and confusion. They were so overwhelmed by

these new feelings that they lost their hold on reality. They found they could not study any longer or concentrate on their daily work, and felt a pushing urge to share with others. In some cases, physical and mental exhaustion were visible, and people felt on the edge of a physical or mental breakdown. This is dangerous and may lead to psychotic reaction, which needs hospitalization and special psychiatric help in order to be cured. These are exceptional cases, but still no less a source of concern.

Secondly, there are those who strongly desire to have the gifts of the Spirit but do not feel able to come to the real experience. They wonder why others are so happy, and they are not; why others can speak in tongues, and they cannot; why others feel free to embrace each other, and they do not. More than ever before, they feel like outsiders or even outcasts. And they wonder, "What is wrong with me that I do not receive the gifts?" Feelings of guilt and depression can result from this, and many may feel more lonesome than before. For those who ask but do not receive, the Pentecostal movement can create real dangers.

There is a heavy responsibility on the leaders of the movement. Emotion, and certainly religious emotions, need careful direction, careful guidance, and careful care.

DOES IT CREATE COMMUNITY? Who could deny this? The free and easy way in which the participants relate to each other, talk, sing, and pray together should convince everybody that here a real, new community is formed. But there are some questions here. By suddenly breaking through the barriers of shyness and distance, many have given away their privacy. Many have shown their deepest self to their fellow man and laid themselves open for the other. They have stripped themselves of their reservations and inhibitions and have shared their most intimate feelings, ideas and thoughts with others. In a way they

have merged their personality with their friends and given up their otherness.

But, is this real community? He who has given away so much of himself creates an unquenchable need to be constantly together with the other to whom he has given himself, in order to feel a whole person. Many students who actively participate in the prayer meetings before Easter felt terribly lonesome during the vacation and felt a deep urge and desire to be with their friends again. Instead of creating the freedom to leave the group and to go out and work, many want to remain in the safe protection of the togetherness where they can really feel at home.

The lack of distance and the stress on intimacy make the creative community hardly possible. A good liturgy always should be characterized by a subtle balance between closeness and distance. It should offer different modes and levels of participation and many ways of religious experience. Perhaps it seldom did and is only thought of as a distant, cool reality. But in the Pentecostal movement of Notre Dame, closeness has become so central that there is little room left for those who want to retain some distance and keep their intimacy for themselves.

In this context the danger is real that the Pentecostal movement creates a situation in which there is a growing desire to reinforce the feelings of oneness and togetherness, which makes the community highly self-centered and hinders the development of the autonomous Christian who does not depend on the other to feel his own commitments. A real community is stretching out. The Pentecostal community tends to be bent over inwards, and without wanting it or aspiring to it, becoming an in-group, which develops the idea of a spiritual elite (as the *cursillo* did) with a subtle handling of the terms "we" and "they."

ARE THE PRAYER MEETINGS ALL

SPONTANEOUS? The informal, somewhat casual character of the Pentecostal meetings suggests that the real leadership is given to the Holy Spirit. But on closer observation the meetings are much more organized than they seem. There is a certain program that reappears in most Pentecostal meetings: First, witness, songs, readings, which prepare for the baptism of the Spirit. Then there is some time allotted for free conversation in which people share their experiences; and finally, after offering more prayers, songs, and readings, the laying on of the hands takes place which leads to a climax of the speaking in tongues and the praising of the Lord in ecstatic forms of happiness and joy. This all could not take place without strong and very influential leaders.

But here a new question arises. Who accepts responsibility or authority? The "leaders" refer immediately to the Spirit as the great leader. To the question, "Can't the experience be very dangerous for some people?" they would reply, "The Holy Spirit cannot do dangerous things. He is a healing force." In this way the "leaders" refuse explicit leadership, responsibility and authority confiding in the immediate intervention of God. But in so doing, they tend to neglect a definite responsibility, not only in terms of preparation and the actual event but also in terms of the long-range consequences that these experiences will have on the ongoing development of the spiritual life of the people involved.

A THEOLOGICAL PERSPECTIVE

An active participant of the Pentecostal movement will probably pay very little attention to a psychological approach to his experience. He might even feel psychology to be a hindrance to the free movements of the Spirit.

But this immediately raises the question of the theological significance of the Pentecostal movement. Most remarkable is the conviction of the immediate intervention of the Holy Spirit in human life. During the meet-

ings the "leaders" often explain how he who is willing to surrender and ask for God's coming will experience the eruption of the Spirit and allow Him to take over the initiative.

"Pentecostalism was, and to a degree remains, more a movement than a church," McDonnell has said. We cannot speak about a Pentecostal doctrine, and perhaps it is for this reason that Pentecostalism so easily becomes a part of different religious institutions to which it adapts itself quite easily. For entering the Catholic Church, Pentecostalism could establish contact at the sacramental level by showing "the relation of the sacramental life to personal holiness and practical piety."

It is, therefore, understandable that Pentecostalism brings people back to their religious practices. Often students who did not "practice their religion" return to confession, Communion, and their lost devotion to Our Lady and the rosary. In no way does Pentecostalism seem to threaten the Catholic orthodoxy. The opposite seems true. In the eyes of many, it seems to point to a reinforcing of the basic Roman Catholic doctrines and beliefs.

But it is exactly here where many theologians raise questions. Because, while not denying any Catholic doctrine or practice, the Pentecostals within the Catholic Church act in a way which does not take into account the major development of the recent renewal in Catholic theology. A deeper understanding of the incarnation leads to a rethinking of the humanity of God.

More and more it has become clear that God reveals Himself to man through man and his world and that a deeper understanding of human behavior leads us to a deeper understanding of God. The new insights of psychology, sociology, anthropology and so forth are no longer feared as possible threats to the supernatural God, but more as an invitation to theological reflection on the new insights and

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Lessons from Young Churches

BY W. DAYTON ROBERTS

I am convinced that the young churches of Latin America can teach many important lessons to the Christians in other parts of the world. The phenomenal growth of Latin America's evangelical movement is in itself reason enough to examine carefully what has taken place, and to learn what we can from it.

For three centuries prior to Latin America's wars of independence early in the 1800's, the continents to the south were an impregnable Hispanic fortress, completely closed to foreign merchants and foreign missionaries. As far as we know, in 1800 there was not a single Protestant Christian in the Spanish and Portuguese areas that make up most of Latin America. And even as late as 1925 there were scarcely a million Protestants (or evangelicals, as they are called) in this part of the hemisphere.

Yet today Protestants number over ten million. Nearly 90% of this fantastic growth has taken place in the last 35 years!

During the last 22 of those years it has been my high privilege to serve as a missionary in Latin America and to see some of this tremendous expansion firsthand. As I have tried to pin-

point the lessons I have learned from my Latin brethren, it has become apparent that every one of them is reflected in the stirring fourth chapter of the Book of the Acts.

In Jerusalem the persecuted minority of believers in Jesus Christ, united both in their social conscience and their spiritual concern, prayed together that God would grant them one thing above all else: "Grant to thy servants," they prayed, "to speak thy word with all boldness."

It is this holy boldness, this compulsion to witness, this contagious concern for the souls and welfare of their fellowmen, that brought growth to the church of the apostles and that accounts as well for the rocketing expansion of the evangelical church in Latin America.

It is of course dangerous to generalize in an analysis of this kind. Latin America has its share of spiritual dead wood, of lethargy in the churches, of incompetence in the pastorate, and of uninspired congregations. But these deviations seem to be fewer than in the North. And the overall impression in Latin America is one of youthful vitality, zeal, and expansion.

I am sure that the persecution in some areas has been a blessing in disguise. Nowhere in Latin America is the Gospel spreading faster or the Church growing more rapidly than in Colombia where it has been subjected to the cruelest persecution. The blood of the martyrs will ever continue to be the seed of the Church, and one is concerned lest the Protestant Church in Latin America — now that it is ceasing to be a tiny, persecuted minority and is being wooed by the current Roman Catholic thaw — may drift into a complacency that will choke its enthusiasm and dull its evangelical zeal. We pray that this may not be the case.

I believe there are four major lessons which we can learn from young churches, whether these be in Jerusalem or in Rio de Janeiro — four characteristics reflected in many Latin American churches which are also mirrored in the exciting description of the Apostolic Church in Acts 4.

The first is the importance of prayer in witnessing. When the Jerusalem Christians learned what the chief priests and elders had said, the Christians "lifted their voices together to God." They gave utterance to one of the most beautiful prayers in the Scriptures, a prayer of desperate confidence that asked not for personal deliverance but for boldness and faith — a holy boldness to speak the Word of God and simple faith to see God stretch out His hand "to heal and to perform signs and wonders" through the name of His holy Servant Jesus.

Prayer is a deep and vital habit in the growing churches south of the border. Until I went to Latin America I had never attended an all-night prayer meeting, but they are quite common in Latin churches. It's an interesting experience, and not until the passage of the hours in prayer and devotion has erased from your mind the consciousness of time do you realize how we have been slaves of the clock. This unconscious slavery robs us of true release in communion with God and makes prayer in its highest,

unrestricted sense impossible of attainment.

Last year in Guatemala, more than one-third of all of the adult Christians of the country were mobilized in over 6,000 regular prayer cells — groups that met regularly, some of them daily, to pray for the souls of their unsaved relatives, neighbors and friends. Is it any wonder that souls were saved at the rate of two or more for each prayer cell?

Prayer is the key to evangelistic success. And by and large, Latin American Christians tend to be praying Christians. Sometimes they are noisy. Often, like the Christians of Acts 4, they "lift up their voices together." But God honors their simplicity, their fervor and their sincerity, and I think they can teach us much about the importance of prayer in witnessing for Christ.

Another lesson the Latin American churches exhibit for us is the importance of unity in Christian witness. So many expressions in the fourth chapter of Acts tell us of the unity that was experienced by the early apostolic followers of Christ. They were "gathered together;" they "lifted their voices together;" the company of those who believed were "of one heart and soul," and they "had everything in common." This was Christ's Body, a single, vital effective evangelistic unit.

Obviously Latin American Christians are not perfect. Their churches are prey to the same human squabbles that plague us elsewhere. But in a sense in which we do not experience it, our brethren to the south manifest a remarkable degree of unity.

There are many reasons why Latin Americans are much more united in their Christian faith than North Americans. I could mention many "cohesives": their evangelical heritage; their gregarious temperament; they are a persecuted minority; the prevailing theology is warmly orthodox. Latin America has been evangelized largely by conservative missionaries

from the historical denominations and by the independent "faith" missions. This has given the evangelical church in Latin America a theological homogeneity which is lacking in the older areas of the world. So despite the divisiveness creeping down from the North there is a natural unity among believers south of the border.

This unity is important in evangelistic witness. Not merely because co-operative evangelism produces a feeling of mutual inspiration, or because it is an efficient strategy which makes the most effective use of our resources. These things are true, but our Lord prayed that we might be one "in order that the world might believe." Somehow to make an impact on the unbelieving mind, expression must be given to that spiritual unity which joins all the fragmented portions of Christ's Body. And only to the extent that we are able to give expression to that unity will the unbelieving world pay attention to our Gospel — to the one Lord, the one faith, the one baptism, the one God and Saviour.

The evangelical Christians of Latin America seem to have learned better than we the lessons of the Body of Christ as Paul teaches them in I Corinthians 12. They have learned that the hand has no right to excommunicate the foot, nor can the ear say, "I don't belong to the body because I am not the eye." What a thrill it was to see in Guatemala virtually all the Protestant groups meeting together in evangelistic testimony, parading through the streets together, and giving united witness to their one Lord and Saviour!

God does not want us to compromise our doctrinal convictions, but He does want us to put first things first, and surely there is no way effectively to speak the Word of God with boldness

unless it can be done in a unity of spirit. The young churches of Latin America are learning this. I heard their leaders at a conference in Peru last Fall say that regardless of any influences imported through the missionaries from the northlands, the Latin American Christians were determined to stick together. They have seen, along with the apostolic Christians of Acts 4, the importance of unity in witness.

Another thing I believe they have learned is something about the reality of the Holy Spirit in their gospel witness. The Pentecostal growth in Latin America has been phenomenal. In the last decade in Colombia the Pentecostals have jumped from 1,000 to 8,000; in Salvador from 8,000 to 22,000; in Chile from 203,000 to 712,000; and in Brabil from 227,000 to nearly 2,000,000! In Chile ten years ago 75% of the Protestants were Pentecostals; now 88% are of Pentecostal persuasion.

Don't misunderstand me. The growth of the Latin American church is not limited to the Pentecostals. This was evident in the Evangelism-in-Depth movement in Guatemala. Nor do I believe that Pentecostal doctrine is all correct. But the results are impressive. And I suppose it is natural to expect that those who are open to the miraculous gifts of the Holy Spirit should also expect His great power in witnessing. Where Christians like those in Acts are expecting God to "stretch out His hand to heal and perform signs and wonders through the name of His holy Servant Jesus," these same eager hearts are also expecting God to touch the souls of sinners and redeem them through the blood of Christ. This openness to the operation of the Holy Spirit, this eagerness to see Him take over and manifest His power, is what has given growth to the Pentecostal movement in Latin America. And even the churches outside the Pentecostal movement are to a greater or lesser degree Pentecost-centered in their outreach.

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The North American church in its witness tends, by contrast, to be Great Commission-centered. Never in the history of the world has any segment of Christianity been so concerned about the "uttermost parts of the earth" as has our North American Protestant community, and I would be the last one in the world to belittle this concern. But I sometimes feel that we are quicker to go to the ends of the earth than we are to go across the street to witness, and that we more readily send our money overseas than share our Christian experience with the man next door.

Someone has said that the true exegesis of the Great Commission in Matthew 28 is not "go ye into all the world and preach," but rather, "as you go, preach." The important thing is the preaching, not the going. I believe that the Latin American churches have sensed this in a way that we have not. Their concern is with witnessing, not with commissioning. Their concern is with telling the Gospel, not with sending missionaries. There is a Pentecostal experience and expression, rather than a Great Commission — motivated outreach.

Certainly excesses and errors are everywhere present. Satan himself seeks to imitate the Holy Spirit. But in many Latin American churches there is a holy expectancy — a simple looking up and expecting the intervention of the Holy Spirit — that is lacking in our more staid and conservative society.

The final lesson that can be learned from the young churches to the south and from their growth of the last few decades is the importance of the laity in the expansion of the church and in gospel witness. Perhaps it is the economic pressure; perhaps it is the methodology of the Pentecostal movement; perhaps it is the reaction to the clericalism of the Roman Catholic Church; or perhaps it is a better understanding of the scriptural methods of church growth. Whatever the reason may be, in Latin America lay

preachers and lay leaders play a much more significant role than they do in the North American Christian community. The line of distinction between clergy and laity is often blurred. Frequently the pastors must work at other full-time or part-time jobs, often the laymen must lead the church.

In addition to this, there is a growing consciousness that only through the mobilized and constructive witness of every individual Christian can the continent be won for Jesus Christ. The evangelistic burden of the Christian Church can never reach fulfillment if it rests solely on the professional minister, missionary and worker. God's Word makes no distinction between the responsibilities of professional and lay leaders concerning witness, and the Latin American church seems increasingly aware of this important lesson.

Often on the mission field the Gospel will go to an area through the witness of a layman, and then some outside missionary, minister or pastor will follow up. But frequently the growth stops at this point. Some strategists say that if the Holy Spirit uses a particular layman to take the Gospel to a certain area, then it is God's intention that this lay messenger become the leader of that new evangelical community. The missionary's task therefore is not to take his place, but rather to train him for his new position of lay spiritual leadership. This concept is excitingly revolutionary, but it works.

Seven years ago, in a town called Neuva Estacion in Colombia, a country store and saloon keeper with an unsavory moral life was led to a saving knowledge of Christ through the witness of a Bible institute student. When God came into his life he straightened up his private affairs and sold his saloon. Twelve months later the Lord put it into his heart to sell his store and to move into a nearby frontier area where there was no Christian witness.

He went to give the Gospel of Christ

to those who otherwise could not know it. Missionaries have helped him, but they have tried not to usurp his privileged position of spiritual fatherhood. Today, six years later, directly or indirectly through his witness, between 2,000 and 3,000 Colombian farmers have entered into a new birth and eternal life in Jesus Christ. This is Spirit-filled lay witness, an indispensable factor in church growth.

Latin American Christians are leading the way. We can learn much from these young churches. May we with them ask God to grant unto His servants boldness to speak the Word of Christ. For this we will need prayer, unity, and a touch of Pentecost in every heart. "And when they had prayed, the place in which they were gathered together was shaken and they were all filled with the Holy Spirit and spoke the word of God with boldness."

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A Catholic Pentecostal Movement

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mony to what the Lord has done for him. The peace is deeper than any they have ever known; the joy wells up from within like a fountain that is ever fresh, and yet it is without the exuberance or elation that makes human joys liable to excess and then deflation.

The durability of this peaceful joy and joyous peace has at times been severely tested by the derision and contradiction to which those in the movement have been subjected — the local diocesan paper even insinuated that they were users of LSD! They are by no means indifferent to these attacks, but have generally borne them buoyantly and cheerfully, replying calmly and patiently to those who contradict them, and continuing their activity undisturbed.

In the Protestant world, the Pentecostal movement has often led people

to separate from their parent churches and found new ones. The Catholic Pentecostal movement has manifested no such tendencies: On the contrary, it has greatly deepened the attachment of its members to the Church. They have a livelier appreciation and heightened reverence for the Church's institutions. They welcome the presence of priests at their meetings as an assurance against doing anything that would be incompatible with the teaching or practice of the Church. They do not regard their prayer meetings as a substitute for the liturgy; in fact, many of the leaders of the movement have also been enthusiastic promoters of the liturgy. The invocation of the Holy Spirit, and the gesture of laying hands on the head of the one being prayed for, are not looked upon as replacements for the sacraments and do not lessen esteem for the sacraments. Many have become daily communicants since their new experience (although some were so already), and others have begun to frequent the sacraments much more than before. Similarly, the traditional devotions of the Church have taken on more meaning.

Thus, whether it is judged by the persons involved in it, the effects it has on their lives or the ideas that inspire it, the Pentecostal movement (at least as it has appeared at Notre Dame) inspires nothing but confidence. At first sight it gives the impression of something new and odd; but when examined carefully, it is nothing but the Gospel taken seriously. It has no new doctrine but simply a lively belief in the traditional Christian doctrines. It dares to believe in earnest that Christ is keeping the promises He made. It has no new practices: prayer meetings, invocation of the Holy Spirit and even the gesture of laying on hands are time-honored in the Church.

It is a revival movement in the theological sense of the word, but without the connotations the term has acquired in modern religious history.

It is a renewal not by means of gimmicks and innovations, but by a simple rediscovery of the life-giving waters that have ever been ready to flow from Christ's ancient institutions. This is exactly the sort of work which the Church long ago learned to expect of the Holy Spirit, as it expresses in the prayer, "Send forth Your Holy Spirit and all will be regenerated, and You will renew the face of the earth." Should we be surprised when this prayer is heard?

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A Critical Analysis

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understandings. The Vatican Council strongly supported this humanization of the Church, and the new theology was a great encouragement to mobilize all the human potentialities in the different levels of human life as being the most authentic way to understand the voice of God to His people. The new theology "discovered" by a deeper understanding of the createdness of the world, that there is a task of Christian secularization. It was exactly this that the first Christians did: Demythologize Caesar and the State. The more we make the world what it ought to be, a created reality with tremendous potentialities for growth, the more this world calls for Him, who is Uncreated. And in this sense secularization is possible only by faith.

In the perspective of this trend in theology, which also encourages more social action and "worldly" involvement, the Pentecostal trend seems a step back. It calls for God's immediate intercession outside the human potentials. In a way it seems that God does not use man, unless as a passive instrument which is the victim of the struggle between demonic and divine forces. The devil is an alien power which has invaded man, and so is the Spirit. The question then

becomes, "Who is possessing me?" But possession, good or evil, remains a passive state, and does not give the full credit to the basic Christian idea that we are created to create, and realize our deepest human potentialities in the service of our fellow men, in the love of whom we discover the Spirit of God.

CONCLUSION

Having discussed the Pentecostal movement as a revival of the devotional Church, as a religious reaction to a world with a heavy stress on achievement — and as raising many psychological and theological questions, the critical tone might have overshadowed a deeper concern which is that about a valid religious experience. We might have overlooked that in one way the Pentecostal movement is an invitation to a deeper search. It made God a living God, a real experience, an actual event. Whereas the whole field of theological education is panically looking for ways to bring theology from "brain level to guts level," the Pentecostals certainly do it. And it is no surprise that many envy those who experience the presence of God as an undeniable reality. Is it not just this that all the forms of renewal (liturgical, social, clerical, etc.) are trying to do — to make religious life something vibrant, a living source of constant inspiration?

The new wave of Pentecostalism at Notre Dame obviously answers a burning need in many students. It worries many who are concerned about the effects on the mental health of some of the participants, it places a heavy responsibility on the leaders of the movement, and it disturbs many theologians; but it also offers a chance to come to a new realization of the crucial importance of the valid religious experience — as an authentic part of the Christian life. It would be a pity if we missed this chance by a hasty judgment and an intolerant condemnation.

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The Topsy-Turvy Kingdom

BY MERLE G. WALKER

The Old Testament prophets' visions of the coming of God's kingdom are a series of curious paradoxes and apparent contradictions. In the moment when salvation draws nigh, they say everything is to be turned upside down. The crooked is to be made straight. The mountains are to be brought low. The valleys are to be exalted. The King's broad highway is to be made on the inaccessible mountain peaks. The rose is to blossom, not in the garden, but in the desert. Streams of water are to break forth in waste places. The darkness shall be noonday, and the sparks from the fires men have lighted shall illumine no more. The picture is of a complete upheaval, a total revolution in which the very dimensions themselves are to be reversed so that what was high is to be low, and what was right is left, what was up is down, and what was crooked is straight.

For the sin from which man was to be saved was no surface stain upon an otherwise lovely nature. The Fall had been an utter and complete violation of every natural and supernatural, ever personal and universal law. In opposition to the kingdom of Heaven, sin had erected the kingdoms of this world, with a pervasive bias, an over-

all distortion toward self. These kingdoms were not merely a little askew. They were altogether off-center, in an ultimate way that changed the very position of high and low, of true and false, of good and evil. The cosmology of these man-made kingdoms was as false to the nature of the eternal spiritual universe as the Ptolemaic system was found to be false to the nature of the physical universe, and in the same way: Man — earth — was at the dead center, with everything, even Heaven, revolving around him. This one basic error threw everything else out of proportion, so that heaven and earth, God and man were seen and understood within an error so universal that all was beheld awry. All man's spiritual measurements were "off;" things were judged of equal value that were not so. More and less, great and small, strong and weak, valuable and trivial, all were evaluated with no allowance for the hideous margin of error that came from weighing things with the balanceweight of self. Man's spiritual geography was also "off," for the distance to Heaven was computed standing upon earth as the point of reference, and hell was little more than the area of unsatisfied desires and frustrated greeds. The

kingdoms of this world, produced and ordered by original sin, were the kingdoms of true relativity, where the eye could not perceive its own invariant error, nor the sense of equilibrium make allowance for the falsity of its pre-conceived directions. The very frame of reference, the very instruments of measurement, the very standards of judgment — all were the work of self and led merely to more and more refined accounts of the expansiveness or limitation of the self.

THE CATAclysmic REMEDY

For this situation the remedy could be nothing less than a cataclysm. The Fall had turned everything over; redemption had to turn it back. Nothing else would do. The world could not just be stretched a bit to fit the dimensions of the Kingdom. Everything had to be turned upside down, inside out and hinderpart before. All of the original material — even the unending human material — would be used, because God had made it and it was holy, but when the redemptive process was over and the kingdoms of this world became the Kingdom of God and of His Christ, well, it would hardly be recognizable as the same old world. The bottom would be on top; what had seemed to be the center would be lying peaceably on the circumference; the simple, neglected things would shine with glory and much that glittered and shone would somehow have gotten swept out with the trash. The first would be last; the least would be greatest, and the new citizen of the new Jerusalem would have set about learning spiritual multiplication tables and his heavenly geography all over again. But there was to be no other way. Better adjustment to this world would not do. It had to be a new heaven and a new earth. On this, the prophets are unanimously agreed.

JESUS, THE NEW GEOGRAPHER

When the Prince of Peace came to fulfill the vision of the prophets it was so they foresaw, to turn the world up-

side down. The peace He brought was neither a comfortable complacency nor a gradual adjustment. From the slants and perspectives of this world, His gift would always seem, as He said, not *peace*, but a *sword*. The first step in redemption was to be the defeat of natural expectations. His forerunner was conceived in the sterile womb of a woman long past the age of child-bearing, and He would receive His own flesh from a virgin who had never known a man. The first act of praise offered for Him repeated all the paradoxes of the prophets; the mighty were to be put down and the humble and meek exalted. The hungry were to be filled and the rich sent empty away. He began His *lordship* over the new kingdom as an enemy alien in Egypt, and prepared to build the new Jerusalem by learning the seemingly irrelevant motions of plane and lathe and hammer in a carpenter's shop in a town from which, it was thought, no good thing could come. When He was tempted by the Prince of this world, who was a master of the successful methods of all earthly kingdoms, He rejected all that was plausible and expedient, and denounced every scheme that "worked" in the world of relativity to self. The appeal to material security, the spectacular method of miracle and magic, the forever-approved method of beating the kingdoms of the world at their own game — all these temptations He withstood. He gathered for Himself twelve men of the most unlikely material and He told them exactly what to expect. He pulled no punches; He did not sugarcoat a single pill. They usually did not know what He was talking about, but they followed Him in a faithful, clownish way with awkward, stumbling gait that comes in picking one's direction of two worlds at once, and they got what He promised: labor, martyrdom, and eternal joy. He told them flatly that His kingdom was not of this world, but that they could inherit it if they would pay the price. The price was everything. They might have to

leave husband or wife or child. They would have to leave the seat of custom with its chance for profit-on-the-side and the fishing nets with their promise of security. They would have no permanent abode; they were to take no thought for the morrow. Worse, still, they were not to have the pleasures of feeling righteous or noble about it all. Any sacrifice they were called on to make was no more than to be expected, for the kingdom was in no sense to be earned or merited by their efforts. As they pushed ahead against the world they were not to be allowed the rewarding luxury of a chip on their shoulders; they were constantly and daily to forgive the world, unto seventy times seven. Nor within their own small group were they to have the satisfaction of the spiritually elite, an "inner ring." When they fell quarreling among themselves as to who was to sit in the chosen place, or when St. Peter became over-curious about St. John's vocation, they were rebuked with a loving sternness that convinced them of sin. Their very definition of happiness was to be completely renovated. In the Beatitudes He showed them that the truly happy — the "blessed" — were precisely those whom the world pitied and snubbed: the poor; the meek; the fanatics with their wild, consuming hunger and thirst after righteousness; the peacemakers who could forget their own advantage; and wonder of wonder, not those who powerfully made a fashionable righteousness prevail for a season, but those who were persecuted for righteousness' sake. All this, and they were not even surprised about it, for they had made their bargain from the beginning. "Marvel not, my brethren, if the world hate you." To run counter to every direction of this world's geography took away the right to feel injured if the world withheld its acclaim. Honesty and loyalty were the first requirements for sanctity. They could not serve two masters. The inheritors of the kingdom were rank traitors to the values of

this world. There was no mistaking it: when the Lord of Glory became the servant of all, then up was down and down was up. When the plainest truth about man brought humility, penitence, and contrition, and when high-mindedness, lofty self-respect and competitive dignity were shown to be the root of error, then the right hand became the left.

WHOSE KINGDOM IS TOSPY-TURVY?

It inevitably followed, and still follows, that to the comfortably naturalized citizen of this world, the Kingdom of God is the topsy-turvy kingdom. Unless we have seen it so, we have not really seen it. *The attempts of those popularizers of religion to make the Kingdom seem true to the spiritual geography and mathematics of this world are plain lies.* The Kingdom cannot be entirely domesticated or made to fit our fallen conceptions of east and west, of equal and unequal. Everything that is natural, obvious, expedient and effortless in this world is there completely reversed. *There* honesty is not the best policy, but the path to contrition and penance. Christian love brings not the kind of popularity that wins friends and influences people, but endless reparation. The love of God induces not confident living, but an increasing sense of helpless dependence upon grace and mercy. Even its law of gravity is the opposite of this world's. Here all things, left to themselves fall downward with the drag of earth and self; there, as Dante shows in the *Paradiso*, the soul freed of sin and purged of its attachments moves spontaneously upward in its supernatural direction to God. Here competition and struggle for survival are the law of growth and change; there self-sacrifice and complete poverty of spirit are the coin for the purchase of eternal joy. Here the law of supply and demand dictates that what one has the other has not and that luxuries are those things denied to the many. But there the priceless things are free;

the more they are had, the more there is for all, and the more one gives away the more one possesses.

SALVATION A "BAD DEBT"

The whole economy of the two kingdoms is worlds apart. In this world reward is supposed to follow upon merit, and even the poor must be proved "deserving." Centuries of evidence to the contrary notwithstanding, it is still fondly believed that men lift themselves to honor by their own bootstraps and that pre-eminence is a *de facto* evidence of just dessert. It is becoming a bit difficult to preserve the myth in the light of the positive rash of dictators, bosses, and demagogues that have broken out as a result of the legend of the self-made man. But, by and large, since the kingdom's dictum of authority and vocation has been thrown away, the myth is pretty tough and healthy still. The great democratic tradition is still the glorification of the Horatio Alger hero: Virtue is always rewarded; there is always room at the top. A man should get what he earns with the proper dividends for old age and with a suitable memorial at his death. The economy of the kingdom is otherwise. The sense of dessert is the first thing to go, for our Lord came precisely to outdate the merit system. Wilful sinners have earned eternal death; and their small acts of virtue are debased currency that will not pay their spiritual bills. The only treasury of merit is the passion of Christ and whatever is added by the willing, joyous sufferings of the saints is a free will offering of love, not a social security for their own souls. The love of God cannot be earned, deserved, or paid for, and as Chesterton said, the first mark of a saint is his delighted acceptance of the fact that salvation is nothing more or less for him than a "bad debt."

So completely is this world's economy reversed in the Kingdom, that even in spiritual things there is to be no special reward for merit. The holiness of the saint is to be measured not

by his achieving in Heaven a place denied to his persecutors but in his eternal desire that they have exactly, now and for eternity what he has and is. In the Kingdom, the "successful man" is not he who comes out ahead in the end. To every man — the same penny. The saint is only he who is first purged of the sense of just payment. The eleventh hour laborer in the Kingdom and the death-bed penitent will one day win the same glory as the lifelong passion of the saint, and of his charity the saint will have it so. The elder brother has no cause to complain of the fatted calf, and St. Martha, hot from the kitchen, is denied her feeling of self-righteousness. The hardest truth of the faith for Christians to learn as they grope their way into the topsy-turvy kingdom is that when they have done all—spoken with the tongues of angels, given their bodies to be burned, left husband or wife, or career, and followed with sacrifice and faith—then, even then, salvation and eternal joy are an unearned gift. The economy of God is His own free largesse; it goes to the poor in spirit, to those empty of self.

A COMPLETELY PREPOSTEROUS PLACE

The Kingdom is not only topsy-turvy economically, it is even more peculiar socially. Looked at from the safe, worldly slant of personal congeniality and individual temperament, it is plain outlandish, a completely preposterous place. The most unconventional manners are expected of its citizens. Through the sacramental food of the Kingdom one is to be made blood-brother with transformed prostitutes, redeemed alcoholics, people who offended all fastidiousness by the pigmentation of their skins, the odor of their bodies, the uncouthness of their manners, and the colloquialisms of their speech. One is not only to tolerate them with politeness, one is actually to love them, whatever that can mean when all possible allowance is made for natural affection and person-

al bias. One is not to maintain a chilly, impersonal good will to the prodigal son who smells still of the pigsty; one is to welcome him back into the family with unfeigned joy, despite all that the neighbors say. One is to admit without the slightest trace of condescension, that one is closer by the blood of Christ to the Negro or the Cockney in the next pew than to all that proper company of unbaptized friends who "speak our language," share our opinions or flatter our egos. Worse still, one is to take not the highest, but the lowest place at this feast, at which the chosen people with the proper royal invitation failed to appear, and where the guestlist was finally made up of a *motley crew* of indiscriminate folk, the lame, the halt, the blind, not always too prepossessing, not always even clean, hastily gathered up at the last moment from the highways and hedges. These strange guests are not only to be endured, but they are to be revered and honored with the same respect, with the same awe, if you please, due to the Host Himself. Recognizing that by our sin and stuffy pride we are naturally uncongenial to His holiness and love, we are to respond to His unearned favor by growing in a Christian love for our fellow that perseveres, even as He perseveres in the very teeth of offended sensibilities, rasping temperaments and conflicting tastes. We are to accept, without patronage, the stubborn fact that conversion will change their hearts but not necessarily their manners, or their grammar, and measure our own love for God by that fearful yardstick: "Ye know that ye have passed from death to life *Because Ye Love The Brethren.*"

A DIFFICULT AND UNINVITING PATH

Psychologically, as well as economically and socially, it is the topsy-turvy kingdom. From childhood, we, of this world, have been taught an almost supreme duty of being well-adjusted. Conformity — the absence of conflict

— is the mark of maturity. The ability to get along without friction with all sorts of people, to be "at home" in any group is the criterion of normalcy and the mark of emotional adulthood. In the kingdom this is called "conformity to this world" and is roundly denounced. We are told that if we are pleasing everybody and if no one ever speaks ill of us, we can be practically certain that we are not being very obviously faithful to the Kingdom. It is impossible to be loyal to the faith and at the same time acquiesce in every passing wind of doctrine. It is impossible to grow in contrition and the joy of forgiveness and condone sin in others. *It is impossible to combat injustice to the poor and oppressed and at the same time offer sops of flattery to the oppressors.* When the world differs from Christ, then we shall differ from the world and the world will be prompt to label us "misfits," "abnormal," "queer." Yet, to make it doubly hard, we are not to seek eccentricity as an end or to consider any difference which divides us from our fellow-man as a mark of personal superiority, or to disparage humanity as necessarily foolish, stupid, or depraved. Our divergences from this world are to be a cause for sorrow, prayer and reparation, not for complacency. There are to be no heroics, no "stain-glass attitudes," no martyrish looks. Our feelings of persecution, even where justified, are to be always kept to scale by an honest confession, and our *seeming* spiritual accomplishments can be deflated by a quick look at the crucifix. It is a difficult and uninviting path, where easy conformity to the world convicts us of sloth and faithlessness, and high-minded suffering convicts us of pride.

THE "LOOKING-GLASS WORLD"

Thus economically, socially, psychologically, the Kingdom is a world of its own, producing sanctity in its citizens by the laws and measures of God, just as the customs and practices of this world produce unquestioned,

temporary material success. As a matter of theology and doctrine this is all very neat. The looking-glass world where everything is reversed is a difficult thing seen through the eyes of a major prophet or an artist like Lewis Carroll. But when we step into it, with our old worldly habits still upon us, still fixed in our this-worldly attitudes of right and wrong and up and down, we are likely to feel lost at first. To move determinedly, with our own habitual ideas to the right and find ourselves suddenly standing on the left is a confusing experience. As this happens over and over again in the Spiritual life we begin to feel as if we were citizens, not of the Kingdom of Heaven, but of a nightmare. We make extra-special efforts at righteousness and end in complete Pharasaism. We say long prayers and engage in extraordinary mortifications and deliberate, costly sacrifices, and find that instead of increasing in awareness of the Presence of God we are floundering in a bog of self-consciousness and self-absorption. The more we try by *spiritual ambition* and resolute self-will to become a saint, the further we drop down into the abyss of self. Our pace is all off, and we discover, as the Red Queen said to Alice that in the looking glass world of grace it takes all the running you can do to stay in the same place. While effort is always needed to keep from going backward, real progress in sanctity is in inverse proportion to spiritual ambition. *The way up to adoration is the way down to humility.* We cannot heave ourselves up to God by the lever of good works, self-imposed martyrdoms, or even hours of nervous prayer.

WHICH WORLD IS REAL?

It is indeed a dizzy world, even for saints. Our Lord left His followers in a precarious position. In His last night on earth, He did not ask that His followers be taken out of this world. They were to be left as the salt, as the leaven, to follow the laws of the topsy-turvy kingdom within all the

false geography, the mistaken mathematics and the unsound economics of the kingdom of earth, that His kingdom might come here as it is in heaven. This meant that they were bound to become confused and distracted. Their senses and their egos would go on seeing and feeling right and left and up and down as they appeared in a fallen creation. Only the faithful dare make the necessary corrections and discount the pervasive margin of error. One does not see the earth as going around the sun, even though one knows that it does. In weariness and exhaustion, when physical strength was used up and the faith that sees God's Kingdom as uniquely real and this world as partly mere appearance grow dim, they would sometimes wonder which world was illusion and which was truth. They would complain that the wicked flourished like the green bay tree and that nothing seemed so useless against evil in high places as love. In an agony of contrition, when they struggled against natural dislikes and a hankering for approval, they would feel that the happy pagan was far closer to God than they. They would cry out like men who had no faith, "How long, oh Lord, how long?" Even the greatest saints have had their moments of doubt and carried their hot rebukes to the very ear of Christ. St. Theresa complained bitterly of her spiritual sufferings, though she knew well enough the answer that "His Majesty" would make: "Theresa, don't you know this is the way I treat all my friends?"

Her retort, full of that humor and honesty that is her special mark of holiness, took the full measure of the bitter discrepancy between the two kingdoms:

"That, Lord, is why you have so few friends."

There are times *for all* when the gap between this world and the Kingdom works a suffering so enormous that the eye of faith is darkened, and there is only the immediacy of present pain, or the unutterable sense of loss

as the doors of this world's familiar kingdoms are closed one by one. The day-long personal loneliness that follows bereavement, the tedious ache that drags on when talents are mortified in a career laid aside in obedience to a vocation from God, the bitterness of separation from loved ones who leave the faith — all these have their own vividness, and no amount of strength of spirit diminishes the hurt one whit. The soul, if it is honest enough to pretend no holiness it does not possess, will be moved at times to cry out to God with Gerard Hopkins:

Wert Thou my enemy, O Thou my friend.

How wouldst thou worse, I wonder, than thou dost defeat, thwart me?

ETERNAL LIFE— A THOUSAND DEATHS

It is not easy, even for Saints, to receive a love that chastens rather than condones, that braces through tribulation when we desire to be comforted with sympathy, and that demands all — even spiritual consolations — that we may be stretched to receive at all. It is not easy to believe in the face of vivid and distressing evidence that the way to eternal water lies through the dry places of the spirit, that the way to possess all things forever is first to give them up, or that the way to eternal life is by day after day of a thousand little deaths.

Yes, it is all very confusion, quite topsy-turvy. But it is we who make it so. Either of the two kingdoms which invite our allegiance is perfectly clear, perfectly consistent to its own laws, perfectly knowable as concerns its own rewards. The world is perfectly simply in its wisdom and its ways. Within its own frame of reference, Dale Carnegie, business ethics, and the unwritten rules for social climbing are perfectly dependable. Our Lord said it would be so: "The children of this world are wise in their own generation" and "They shall have their reward." It

is merely naive to get upset that the ways of this world are fairly successful in this world. But the laws of the kingdom are equally clear and dependable: Adoration, penitence, humility and sacrifice do bring union with God, without exception. The lives of the saints are unanimous witness to this eternal fact. We become confused, disgruntled and disappointed only when we are naive enough to suppose that we can make the best of both worlds without paying for either. *When we hope that moving nearer to God in the Kingdom will also land us on top in this world, we defy the law of gravity of both worlds.* If we suppose that supernatural charity — love — that tenderest but most truthful of the supernatural graces — also make us universally popular, we are merely being absurd. When we are not content to have the joy that no man taketh from us, unless we be respected for it as well, we are mixing our worlds. When we cannot be content to believe the Faith unless the world also acknowledges us as wise, we are mixing our worlds. When we expect our sacrifices to be duly paid for with gratitude from those we love and pray for, we are mixing our worlds. When we expect God to reward our prayer with feelings of serenity and peace and a welter of spiritual consolations, we are mixing our worlds. The truth of the matter is that we cannot be sophisticated and a Christian at the same time. If the Kingdom of Heaven is to be seen by us for what it is — a real world, a spiritual *cosmos*, with its own laws, its own legitimate expectations, its own perfect coherence — then we must step right through the looking-glass, with never a backward glance, and leave our worldly wisdom at the rim.

A CHILDRENS' WORLD

This, our Lord said, means "Becoming as little children." Among all the curious symbols and quaint paradoxes of the prophets there is one simple, lovely picture of the topsy-turvy kingdom: the children are playing in the

streets and they are at home. It is the child-like who take naturally to the New Jerusalem and those who are to belong there must become "of such." Perhaps that is why Lewis Carroll, C. S. Lewis, and George MacDonald can say some of what they know of the spiritual life only in children's books. It is the children for whom mystery and miracle and eternity are as real and as natural as the plain facts of the material world. For children there is nothing forbidding through the looking-glass or at the back of the northwind. What Mary Poppins with her umbrella showed the children "through the crack" in that timeless moment between the first and last stroke of midnight on New Year's Eve is exactly what the mystics have seen in their timeless vision of God.

UNSOPHISTICATEDLY TEACHABLE

These writers are far too good Christians to believe any such nonsense as the natural goodness of man or the "innocence" of childhood. Sin is there, in a child's uncontrolled bursts of anger, his selfishness with toys, his wilful fondness for his own ways, and nobody knew better than Mary Poppins how to deal with "bad Thursdays." But *sophisticated* sin is not there: the long-plotted ulterior motive posing as prudence is not there; the cautious use of people for his own ends under pretense of friendship is not there. Open jealousy may be there, a shadow of the fierce need to be loved, but the perversion of natural affection to contrived advantage is not there. Possessiveness toward a loved parent or teacher or friend may be there, but hardly the miscellaneous accumulation of loves for the sheer thrill of popularity. The child has the bias of fallen humanity toward self, but not, thank God, the cool, deliberate wisdom of this world, and it is this wisdom that must be utterly unlearned before one can even enter the Kingdom of Heaven. The prophets put the children in the streets of the New Jerusalem

and our Lord set them in the midst of the disciples as an example, not of holiness, but of unworldliness. Children are not sanctified, but they are teachable. The child-like who have looked into the freakish mirrors at a fair and seen every feature stretched and pulled to the last limit of its native imperfection, yet caught with delighted merriment the persistent resemblance to self that makes the whole joke irresistible, can learn to see itself in the mirror of Christ without affront to pride. It is the children who can accept the enormous wealth of love poured out upon them in contented dependence, without worrying about whether they deserve it, or trying to pay it back. It is the children who can quarrel in the morning yet rush together in the afternoon, all snubs and injuries forgotten in the pure joy of comradeship. It is children who labor tirelessly at lumps of clay, who pile rock upon rock, or dig in stubborn dirt, not for the *self-righteous* sense of "something to show for it," but for the sheer joy of doing, and whose work and play are so indistinguishable as to have alike something of the quality of adoration.

THE RECONCILIATION OF "TWO DIFFERENT WORLDS"

It is the child, too, with his quick wonder and ready surprise, for whom the world is new and fresh and infinitely various, who glimpses what the Incarnate Child was born to reveal: that the two worlds were not made to be separate and that they can be reconciled. Despite all the spoiling and wreckage, the hideous perversions to self, despite all the twisted directions to which man's shrewd sophistication have reduced it, "there lives the dearest freshness deep down things," and the child continually discovers it. As he learns colors and shapes and the manifold names of different objects—plant and animal, and stone—he is close to the great primeval truth: Because it was originally made and is even now kept by the cherishing of Almighty Love, this spinning world

still bears the traces and reflects the image of that delight which its Maker knew on "the seventh day." The Child born in a stable came to turn it upside down, to wring it wrong side out, but not to destroy it. He used water and light as images of Himself. He taught the Father's providence in the fall of the sparrow. He revealed the glory of God in the face of man, and set forth the mystery of the Ascension by disappearing into the physical sky. Of worldliness He makes short shrift, but He so loved the world — to the very Cross.

"WHERE YOUR TREASURE IS..."

If we wish to know something of what our Lord thinks of this world that He brings before His stern judgment, we might find out by looking in a child's treasure box. That is the truth of the beloved story that is fast becoming a tradition of our Christmas season—The Littlest Angel. What the child really treasures is true both to the values of the topsy-turvy kingdom and to that "freshness deep down things" that is the world's unflinching link with God. You will not find in a child's hoarding the things that bring advantage or establish his superiority over his fellows. Somewhere he may keep on a stand or in a drawer the doll that is too "valuable" to play with, and is the envy of his friends. But in that box, stuffed back in some untidy place where it is safe from the eyes of adults and the frantic, competitive housekeeping efforts of his Momma are his real treasures. Here are all the things chosen from the only two motives that will stand the searching light of eternity: because they are beautiful in themselves, or because they are associated with something or someone he loves. The shiny button with the stone is no less lovely because the jacket it adorned is long since worn out. The smooth round pebble from the brook is pleasing in itself though it was never of any use. The chewed dog collar is a memorial of the one absolutely faithful love, and all the little damaged things, carefully

preserved because "you gave them to me" shows his dawning perception of the intrinsic value of every created thing.

"THE COCK-EYED WORLD"

When we are made by the laws of the topsy-turvy kingdom and the love of the King into such childlikeness that we once more dare to love beauty and wonder above usefulness and advantage; when we can love men for what they are in the unique holiness of each individual personality and not for what they are "to us" then we shall be free of the squint of self-centeredness and see both this world and the next for what they really are. We then shall taste and relish the "cream of the jest." For neither God's original creation nor the Kingdom of Heaven is really the topsy-turvy Kingdom to any but sophisticated eyes. It is the illusory world that man has made and projected upon the natural scene that is really "the cock-eyed world" — temporary, perishable and false. Tough and vivid as it may seem to the eye of cold prudence, it is an insubstantial pageant, *perishable as sin*. Logical and coherent as it may appear in those dark moments when it defeats our love and will, it is as temporary as error. Strong as it may show itself when it brings pain and sorrow to those we love, it is yet so weak that it cannot produce one single lasting happiness or motivate one faithful act of love. However plausible it may be to our fallen vision, it is but the shadow between two substances — God's created natural world, and the uncreated kingdom of the Presence of God. It reflects neither accurately; it reflects only the sin of man. When man himself is redeemed by the grace of God he shall see the natural world with the eyes of the child and rejoice in the flight of the bird, the slant of light and the glory of man in the image of God.

The Topsy-Turvy Kingdom, written by Merle G. Walker. Reprinted from the November 1956 edition of THE HOLY CROSS MAGAZINE.



"Mr. Wesley, you are an Enthusiast!"

BY JOHN D. STEITZ

A Study of the Holy Spirit in the Hymns of Chas. Wesley

ONE OF THE challenges to the authenticity of the Wesleyan revival of the 18th century was the charge by the critics of the movement that the Wesley brother were "enthusiasts." To the stalwarts of the Church of England, this was an unforgivable offense, because enthusiasm generally led to a shallow religion which was concerned more with emotional outbreaks than with sound doctrine. The charge might not have been without foundation, because John Wesley spent a great deal of time and literary talent in refuting the charges which came at him from every quarter. And it was true that great and unusual things were happening in the Wesley meetings. People were not only crying aloud in the meetings for salvation as they came face to face with their sinfulness, but many were also found quaking and rolling on the floor, "slain" under the influence of the meeting.

But if, on the one hand, Wesley's critics were concerned about the over enthusiasm of Wesley's Methodists, they were equally concerned that the Wesley Brothers should show some manifestation of the Spirit's presence in their meetings in order to "prove"

their apostolic commission and authenticity. Possessed by the desire to remain in favor with the staid liturgy of the Mother Church, and possessed by a zeal and desire to allow the Spirit to do His work of convicting, convincing, and sealing the children of God, the Wesleys were always in a state of tension. Certainly he would not wish the Methodist movement to degenerate into an undisciplined emotionalism which relies upon feeling alone for the assurance of salvation; but neither did he wish to hinder the Spirit of God from exercising His sovereign will in and through the meetings.

To say that John or Charles Wesley ever experienced the phenomenon of glossolalia in their meetings would be only a poor guess. John was such a diarist, that if it had occurred, either in his meetings or in his personal life, he would have written about it. But to say that because of the silence of the record about such an occurrence in his life, the Wesleyan movement was not Charismatic, is to argue from silence. Indeed in both the Journal and Letters of John Wesley there are numerous instances of the manifestation of the Spirit in healing, miracles, and

the working of supernatural faith.

Besides the Journal and the Letters of John, the Hymns of Charles give a good insight into the working of the Charisma within the Methodist Society of the 18th century. I am calling your attention to only a few of the lines and stanzas of those hymns which have particular significance to the expectancy and work of the Holy Spirit which prevailed in the meetings in which these hymns were sung.

We might turn our attention first to the marvelous hymn of faith, *Being of Beings, God of Love* (Tottenham), here note the last three verses:

Heavenward our ev'ry wish aspires;
For all thy mercies' store,
The sole return thy love requires
Is that we ask for more.

For more we ask; we open then
Our hearts embrace thy will;
Turn, and revive us, Lord again,
With all thy fullness fill.

Come, Holy Ghost, the Saviour's love
Shed in our hearts abroad;
So shall we ever live, and move,
And be with Christ in God.

Here we may see the expectancy of the heart made clean by the redemption of Christ to open itself to the love of Christ shed abroad by the Holy Ghost. The effect of the Spirit's coming to us, according to Wesley, is more love to Christ.

Having given oneself to Christ in a Methodist meeting, the desire to know more about the power of God to keep the feet from going astray was imparted in the "Class Meeting" a study group where the Bible was learned and testimonies were given to the assurance of salvation. A prayer hymn of importance in these meetings might well have been *Simplicity*:

Lord, that I may learn of Thee,
Give me true simplicity;
Wean my soul, and keep it low,
Willing Thee alone to know.

Let me cast myself aside,

All that feeds my knowing pride,
Not to man, but God submit,
Lay my reasonings at Thy feet;

Of my boasted wisdom spoiled,
Docile, helpless, as a child,
Only seeking in Thy light,
Only walking in Thy might.

Then infuse the teaching grace,
Spirit of truth and righteousness;
Knowledge, love divine, impart,
Life eternal, to my heart.

There is a great deal of the Theology of the Holy Spirit crowded into these verses, in fact a whole theology of Grace might be gleaned from a careful examination of the words. What we are concerned with here, however, is the former. Note that first, Wesley degenerates (but never discards) human understanding as a way to a knowledge of Christ. He calls for a simplicity of faith in response to the word of Christ that "when He, the Spirit of truth is come, He will teach you all things . . ." (John 16). He also recognizes the gifts of the Spirit as outlined in I Corinthians 12-13, Wisdom, Knowledge, and Love. These are accessible to the child of God by the infusion of the Holy Spirit.

Under the general heading *Growth in Grace* which is not to be confused with a "new birth" experience, but should be labeled under the Wesleyan doctrine of Sanctification, we discover the following hymn, *Bangor*: I list verses 6 through 8.

O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow!

O that it now from heaven might
fall

And all my sins consume!
Come, Holy Ghost, on Thee I call,
Spirit of burning, come!

Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

The verses here are self-explanatory,

and have no need for comment, other than to say that the experience which we call the "Baptism in the Holy Ghost" must include this passionate desire for release from sin. And He does come in that dimension of consuming love.

Here we list some of the hymns under the specific heading *Pentecost*, in which Charles Wesley shows his Charismatic leaning, and earnest zeal to work out the thing for which the Spirit was given; witnessing power.

O Thou who camest from above,
The pure celestial fire to impart
Kindle a flame of sacred love
On the mean altar of my heart!

There let it for Thy glory burn
With inextinguishable blaze,
And trembling to its source return,
In humble prayer and fervent praise.

Jesus confirm my hearts desire
To work, and speak, and think for
Thee;

Still let me guard the holy fire,
And still stir up the gift in me.

Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete.

And here is a Pentecost hymn which was included in the Wesley hymnal which was written by Henry More (1614-1687) but edited by John Wesley:

On all the earth Thy Spirit shower;
Thy kingdom come, and hell's o'er-
pow'r,
The earth in righteousness renew;
And to Thy sceptre all subdue.

Like mighty winds, or torrents
fierce,
And every law of sin reverse,
Let it opposers all o'errun;
That faith and love may make all
one.

Yea, let Thy Spirit in ev'ry place
While lovely tempers, fruits of
grace,

Its richer energy declare;
The kingdom of Thy Christ prepare.

Grant this, O holy God and true!
To us perform the promise due;
The ancient seers Thou didst in-
spire;
Descend, and crown us now with
fire.

And this following hymn which should be classified under Pentecost appears under the heading of Church. One might anticipate that this hymn could become the rallying song of the Full Gospel Business Men:

Christ, from whom all blessing flow,
Perfecting the saints below,
Hear us, who Thy nature share,
Who Thy mystic body are.

Join us in one spirit join,
Let us still receive of Thine;
Still for more on Thee we call,
Thou who fillest all in all.

Move and actuate, and guide:
Divers gifts to each divide;
Placed according to Thy will,
Let us all our work fulfill;

Sweetly may we all agree,
Touched with loving sympathy;
Kindly for each other care;
Ev'ry member feel its share.

Love, like death, hath all destroyed,
Rendered all distinctions void;
Names, and sects, and parties fall:
Thou, O Christ, art all in all.

I have a feeling that if Charles Wesley were alive today, he, as well as his brother John, would be at the forefront of the Twentieth Century Pentecost movement. Theirs was an ecumenical movement, composed of men and women who were deeply in love with Jesus Christ, and it is out of this material that heaven is made. Is it any wonder that there was power in the Gospel for the Wesley's?

The Rev. John Steitz is pastor of the Bethany Methodist Church in Fort Lee, New Jersey.



Pentecost in Finland - 1796

BY ALBERT R. WIRKKALA

WE ARE LIVING in the blessed days of the Latter Rain. From many lands tidings come that the Lord is filling hungry hearts with His Spirit *with signs following*. In America and elsewhere many ministers and laymen of many denominations are receiving the Heavenly Gift and speaking in other tongues as at the beginning. We realize that the heavens are full of Pentecostal showers and that they fall wherever the Mighty Baptizer finds vessels cleansed and empty. The prophecy of Joel is truly being fulfilled. The fire of God is spreading. We Pentecostals cannot fence in this great outpouring as our exclusive property, for it is overflowing everywhere.

The present day outpouring of the Holy Spirit in Finland really began in 1911. However, Pentecost is not now, nor was it in 1911, entirely new to the church or the people of Finland. Nor is this Latter Rain entirely strange to the church in many other parts of the world.

Speaking in tongues as a manifestation of baptism in the Holy Spirit has appeared at various times throughout Church History. For instance, in D. L. Moody's revival in Sunderland, England in 1873 this Gift of the Spirit was manifest in the YMCA prayer meetings. Moody was requested to put a stop to it; but, recognizing it as being of God, he allowed it. This is just one of the many instances; and it will

be noted that where there was the outpouring of the Spirit, there was also a mighty revival.

On the other hand, note the general condition of the Church in the days when the Spirit of God was forgotten by men. Dr. A. Oravala, in his book "Paavo Ruotsalainen," described such a time of impotence in the church in the following words:

"The culture of the last half of the century was characterized by being enchanted by an era of enlightenment. Life was subservient to an age of reason and man's intellect was the criterion of truth. Only that which was acceptable to the human mind had a right to remain. Everything else was more or less worthless. It is plain to see what effect this had on the religious life. Theology had to step down from its place of authority, from which it had for centuries ordered the well being and life of the times, and give place to a dictatorial intellectualism. At the same time the preaching lost its power and eternal verity, and a cold, calculating spirit rose up against true spiritual life; which was relegated to the area of dreams and myths."¹

Note that Dr. Oravala was not writing about 1967! He was describing the falling away of spiritual life in the latter 18th century — a time when mankind had turned to an "age of reason" and away from the leading of the Holy Spirit. How painfully in-

effectual is the church body without the Holy Spirit's power!

John Lagus (a revival preacher) later wrote of conditions during these times: "The Parish priests have sunk to a materialistic life. Their social life, sports life, and secular affairs have sapped all spiritual capability. Spiritual life and true care of souls, so as to lead them to salvation, are things of which they know nothing. . . . The Word of Salvation, preaching that revealed sin and grace, had ceased and in its stead were beautiful words about goodness, immortality, life, death, and heaven."¹

Of the confirmation schools of those times Dr. Oravala writes: "Teaching in those days, and so many times since then, was dead and dry, and further depressed, rather than brought life to the young people."²

Against this tide of death and lukewarmness God moved directly from heaven. Paavo Ruotsalainen (who later became the acknowledged leader of the great revival under God) has written of the miracle that came to pass on a beautiful day in July:

"In the year 1796 a wonderful manifestation of the love and grace of God for awakening mankind occurred in Savo in the village of Savojarvi, Parish of Iisalmi, Province of Kuopio. The beginning of the revival was as follows: members of two families were working together in a hay field when the Holy Spirit fell on them with such power that they fell to the ground as dead. They saw wonderful heavenly visions and spoke in different tongues as the Spirit taught them, as in the days of the apostles. During this same year the revival spread to other villages so that by December their number was quite large. The believers were filled with joy, as were the 3000 souls that were converted by Peter's sermon. The power of the

Spirit was so manifested that the believers were full of love and joy and the Spirit moved in such wonderful works in their midst, that they were able to discern false Christianity in no less measure than Peter in seeing through Ananias."

Over a half century later, in a meeting of Pastors at the Iisalmi Parish Manse, Pastor Julius I. Bergh spoke on the subject: "Who Has The Holy Spirit?" Referring to the Savojarvi outpouring he said: "Sixty-two years have passed since the birth of one of the strongest movements through which the Spirit of God brought life to the formalism-bound Church of Finland, here in the Parish of Iisalmi in the village of Savojarvi. The life in this movement was so strong that it is still with us. It is probable that in the history of the Church of Finland there isn't anything to compare with it. In this place Finland has experienced a beautiful Pentecost." (Note: Savojarvi now belongs in the Parish of Lapinlahti.)

As a result of the initial outpouring of the Holy Spirit in July of 1796, the life of the entire Savojarvi neighborhood was transformed. People wept and rejoiced and talked of the things of God when they met. At their meetings they sang and read and preached the Word of God.

The young man Paavo Ruotsalainen attended those services. He was greatly troubled in his soul and longed for the joy and peace that was manifested by the converts. He was filled with awe as he heard them speak in tongues and prophesy. In his heart he believed this was that of which Paul wrote in Corinthians.

Although he attended these meetings and longed for the Gifts of God which he saw bestowed upon others, there seemed to be no one who could adequately instruct him in seeking the way of peace. In 1799 we find him walking to the town of Jyvaskyla to converse with a blacksmith by the name of Hogman, because Paavo had heard that he was an experienced

1. *Paavo Ruotsalainen by Dr. A. Oravala*, Pgs. 7, 8, 9.

2. *Paavo Ruotsalainen by Dr. A. Oravala*, Pgs. 11, 13, 14.

PENTECOST IN FINLAND—1796

Christian. Paavo told his troubles to Hogman. When he had finished, the blacksmith said: "One thing thou lackest, and with this one thing everything, . . . an inward consciousness of Jesus Christ."

Through Mr. Hogman, Paavo was brought to trust in Christ and His finished work, and so found peace and the power of the Holy Spirit that Jesus had promised. He returned to Savo, and the revival continued to spread—even though beset with much persecution.

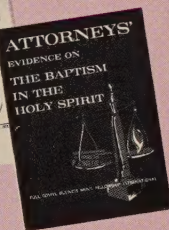
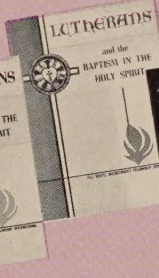
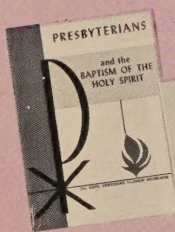
L. J. Niskanen (a contemporary preacher) has written of one service at Pielisjarvi in 1817: "The Holy Spirit fell upon them as upon the

apostles on the Day of Pentecost, so that over 30 young people spoke in other tongues and prophesied."

The revival brought life and righteous living wherever it spread, and had a profound effect upon the religious history of Finland. Although the revival lacked something in deeper teaching on the Gifts of the Spirit, speaking in tongues and prophecy were in evidence all through the time of Paavo Ruotsalainen. He passed on to his reward in 1852, but speaking in tongues by the Spirit of God survived in parts of Finland until the turn of the century and was the "seed" which matured into the present day Pentecost which came to Finland in 1911.



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